THE
Great Charter
FOR THE
INTERPRETATION
OF ALL
Prophecy of Scripture,
AND OF
The TIMES Defined by it:

PLEADED,

In Justification of what hath been Written thereupon, against the several Imputations of Curiosity, Groundless Presumption, Phantastry, or Enthusiasm.

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2 *PET.* I. 20.

Knowing this first, That no Prophecy of Scripture is of any private Interpretation.

IT is very Notorious, there is nothing Learned, and good Men are more Scandalized at, or give slighter Regard to, throughout all that is offered to them from the *Word of God*, than the Interpretation of *Scripture Prophecy*; especially, if Any come to the Interpretation of those *Prophecies* that Define Time.

Now this ariſes from a ſtrong Pre-judgment or Pre-poſſeſſion of Mind, That ſuch *Prophecies*, and moſt particularly concerning *Time*, are not poſſible, or hardly Lawful to be *Interpreted*, and that it is preſumption to offer at it; and that all that is drawn from ſuch *Interpretation*, is no other than Groundleſs Phantaſtry.

I have therefore Reſolved, ſince the Lord, as I Truſt, hath Himſelf engaged my *Labours* in this his *Vineyard*, to make it my Humble endeavour to Explorate, and to Find out by this Scripture, How far ſuch Attempts of *Interpretation* are Juſtified, and the Succeſs aſſur'd by the *Word of God*: Now, this Text, and the whole Context ſeem, even at the firſt ſight, to give Higheſt Countenance and Favour hereunto; for it expreſly affirms, *No Prophecy* of *Scripture*, not of *Daniel*, or of the *Revelation*, or any other *Scripture Prophecy*, nor of the *Numbers*, relating to Time in thoſe *Prophecies*, and wherein the preciſeneſs of Times is Depoſited and Lay'd up, is of *Private Interpretation*.

I begin therefore with the Conſideration of the Direct Terms, or Words of this ſo Full Propoſition of the Apoſtle:

1. The Subject-Matter, concerning which the Apoſtle thus affirms, is not *Scripture* in general, but moſt particularly *Prophecy of Scripture*; If his Propoſition had been upon Scripture in general, it had neceſſarily included *Prophecy of Scripture* in particular; Becauſe *Prophecy* is ſo excellent a part of *Scripture*; but it is Greater, and more Emphatical, that He particulariſes upon *Prophecy* it ſelf.

2. The Care the Apoſtle hath Taken to ſhew it is the Univerſality of *Scripture-Prophecy*, He thus aſſerts concerning *All* Prophecy of *Scripture*, πᾶσα προφητεία; which imports, *All* Prophecy; and *Every* Prophecy. *All* Prophecy in general, and *Every* Prophecy in particular is the ſubject ſpoken of; and therefore a Word is choſen out by the Spirit of God, that may fully Anſwer thereunto in both regards.

3. That to which the Apoſtle directs his Speech, is not with Relation to the Excellency, or Certainty, or Divine Inſpiration of *Scripture Prophecy* it ſelf; although that He does alſo in the former Verſe, calling it the *Sure Word of Prophecy*; and by way of proof in the next Verſe, of what he affirms in this: But that which He is preciſe upon in this Verſe Relates to *Interpretation of Scripture Prophecy*.

4. That

4. That which He fixes upon as to his Point, to consider concerning *Interpretation*, is concerning the *Privacy* of it; Whether it is a Publick, Free, Open, Accessible, Self-communicative Thing; or whether Private, Reserv'd, Uncommunicated, or under Any ones Propriety and Enclosure, so that no other may Presume to Enter into the *Interpretation* of it, but under some Character for such a Propriety?

5. The Form of the Apostle's Proposition is a flat and downright Negative; *Scripture-Prophecy, All Scripture-Prophecy, Every Scripture Prophecy* is so Constituted, Framed, Decended, as not to be of *Private Interpretation*; and that the Negation may be the stronger, It is Kept, and Reserved to be placed with the full strength of its Accent upon the Words, *Is not private*: The Apostle would not lessen it by setting ἰδιωτία in place of πᾶσα, both for the Force of the Word of *Universality* before Noted, as also, That the Negative might urge the more, being applied to *Private*; And so it amounts to a strong Affirmation; on the other side, it is of an *Interpretation*, Open, Publick, Free; a Common Good and Right.

6. The Apostle lays it as a Foundation, as a first Principle, *Knowing* (saith He) *this first, That All Prophecy of Scripture is not of a Private Interpretation.* And it comes in as a strong Argument or Motive for what he had spoken, by way of Vehement Incitation to the *Taking Heed to Prophecy*; for saying That Every one *did well, who Took Heed to the More sure Word of Prophecy.* He goes on by way of Encouragement, and Assurance of Good Success, *Knowing, That It is of an Open, Free Interpretation*, or being well principled in that first, as is after to be urged.

Now who that Considers these Words of the Apostle thus presented, and lay'd out before Him, and what *The Spirit* by his Holy Minister hath spoken thus, ἐντᾶς, so *expressly* can have a prejudice against All utmost Endeavour to *Interpret Any, Every Prophecy of Scripture*, and contradict the Holy Ghost; saying, It is a Dark, Retired, Reserved Thing; not to be presum'd upon, or to be medled with.

But before I proceed upon the main Points arising from this Proposition of the Apostle, in Justification of Interpretation of *Scripture-Prophecy*; I am very sensible, the very Foundation is endeavoured to be shaken by supposiing, or shifting in another word for ἐπίλυσις or *Interpretation*, viz. ἔκλυσις, a word differing but an *Iota*, an ι for ε: and so may seem fair for admission; and

and a word that would be had, to signify *Inspiration*; or if that be not found so convenient to Change the word; yet it is Designed to Bring the Matter to the same Point by giving a sense to it foreign to this Point, viz. by affixing to ἐπιλύσεως a sense the same with *Inspiration*; viz. Dismission or sending out the *Prophets*; that so either way the Apostles Proposition might speak thus: *Knowing this first, That no Prophecy of Scripture is of a private* Illaps, or *Inspiration*; and so *Interpretation* should have no place, nor any thing to do here.

I will therefore Argue, first against any other word, than that of ἐπιλύσεως, and then against any other sense of the word ἐπιλύσις, but that of *Interpretation*.

The Arguments that the word *Epilusis*, and not *Epelusis*, was used by the *Divine Spirit*, are these two.

1. There is an Universal Consent, and Agreement of All Copies in the word *Epilusis*, wherein that Providence watchfull over All Scripture, hath particularly shewn it self in care over this; so that there is no occasion for any one to Change it, except He Himself were *Given to Change*, or would make an Interest against it, because He would not own the *Prophecy* (at least) *of Scripture*, to be of a Free, Open, Publick *Interpretation*; not to be Approached unto.

2. It is observed by the Learned, The word *Epelusis* is not the proper word to signify *Illaps*, or *Inspiration*, or any thing like it; But the word ἐπιλύσεως, as it comes something near the word ἐπιλύσις, and yet can never be it, or the same; so it seems somewhat a-kin in sense to Super, or Preternatural Emotion, but at so great a distance, It can never be Divine Supernatural, nor like it, but most Contrary to it, and Abhorred of it: For it is a word of very ill Intention, and signifies the Force of Enchantment on the Enchanted Person; a sense that can by no means be suffered to Enter into the *Tabernacle* of the *Holy Spirit*, the Spirits of his *Prophets*; nor Agree to the Sacred scope and purpose of the Apostle.

But I will yet further Argue against any other word, but *Epilusis* in Arguing against any other sense, but that sole and single sense of *Interpretation*; so that by *Epilusis* shall not, cannot be understood, as some would have it, any kind of *Dismission*, or *sending* out the *Prophets* to *Prophecy*. For,

1. The very same word, differing only as a Noun and a Verb, that is used here by the Apostle *Peter*, is used in the very same

ſame Senſe, and in the very ſame matter, and purpoſe, *Mark* 3. 34. Only what is denied here by this Apoſtle is affirmed in another Caſe there, *viz.* Our Lord *Expounded* his *Parables* but *Apart* or *Privately* to his *Diſciples*: There *Epelue*, He Expounded Κατ ἰδίαν, or *Apart*; Here the *Expoſition* or *Interpretation* of *Prophecy* is *denied* to be *Apart*.

This Scripture in *Mark* therefore is, as if the Spirit of God had on purpoſe provided an Aſſurance, in what manner theſe ſame Words are to be underſtood in *Peter*, *viz.* by the Certain, Undoubted Senſe of them in *Mark*: And it is the more to be Noted, if we give heed to the *Eccleſiaſtic Memoir*, that, the Apoſtle *Peter* ſuper-intended the *Evangeliſt Mark* in his Writing that *Goſpel*: Obſerve therefore, The ſame Divine Spirit by the very ſame Servant of his, the Penman of this *Epiſtle*, and the Superviſor of that *Goſpel*, uſes both Words; the word ſo much the ſame with *Epiluſis*, ſo undoubtedly in the ſenſe of *Expounded*; and of *Privately*, or *Apart* in the Word *Idios*; and that they are us'd both Affirmatively, and Negatively in the ſame ſenſe: For what the *Evangeliſt* ſpoke Affirmatively, *viz.* Chriſt did *Expound* or *Interpret* but *Apart*, that the Apoſtle in this Text lays down in the Negative, or denies concerning the ſame *Expoſition* or *Interpretation*, *viz.* That it is not *Apart* or *Private*.

This is ſo full in this kind of Argument, that it ſeems unneceſſary to add; It is the word uſed by the *Septuagint*, for the *Interpretation* of the *Dreams* of *Pharaohs Officers* by *Joſeph*, Gen. 41. 8. 12.

2. But that which is indeed above All, is, The Reaſon, and Scope of the Apoſtles Diſcourſe, require the word, *Interpretation*, and no other; For the Apoſtle was not Preſſing, that the word of *Prophecy* is a *ſure Word*; That He knew, was Agreed, and moſt acknowledged between Him, and the *Hebrew Strangers ſcattered Abroad*, to whom He wrote, and ſo the Apoſtle takes that for a moſt confeſſed Thing, and that they *gave heed to* it, as ſuch; but that which required immediately to be further ſpoken to, was, That the *ſure Word* of *Prophecy ſhines*, as a *Light* in the *dark place*, in which the Churches of Chriſt are, till the *Day* of the *Kingdom* of Chriſt *dawn*, and He the *Phoſphor*, and *Day-Star* of it *ſhine i to the Hearts* All His; For that is every where the Character of that *Kingdom*, it firſt *dawns*, and then it *ſhines*, and it ſhines into All Hearts, poſſeſſes All Minds; The *Day* of Goſpel-Light, and the *Day-ſtar* of that had already ſhone; for they were *Eſtabliſhed in the preſent Truth*; but that the Apoſtle intended,

was to come; For He says, *Until it shine*, which could not be properly said of what is past: Besides, That could not be come, that was yet in *Prophecy*, and needed *Prophecy* to *shine* in the place of it; which *Place* had been altogether *Dark*, if it had not been for the *Light* of *Prophecy*: And the *Darkness* of it was, because that *Day* did not yet *Dawn*, nor the *Day-Star Arise*.

Now to this *Light* of *Prophecy*, saith the Apostle, *You do well to Take Heed*, you *do well*, as it is your Duty so to do; and as it is honourably well; So it is said; *Blessed is He that Readeth, and They that Hear*.

But to this, This Objection might well be made; It is a great difficulty to understand *Prophecy*; who, or how few are agreed about the *Sense* and *Interpretation* of it? and especially in what relates to the Time of it, and those Numbers relating to Time so particularly in *Daniel*. This therefore the Apostle would prevent, and surprize before hand, and He does it by laying this, as a first *Principle*, *That All, and every Prophecy of Scripture is not of Private Interpretation*; If it were so, it were indeed vain to *Take Heed* to it, as to a *Light shining in a dark place*, for then it would be as dark, as the *dark place* it self; A *Prophecy* of the *Kingdom*, that cannot be *Interpreted*, can no way enlighten the *Dark* State of the Non-appearance of the *Kingdom*: But the Apostle assuring, the *Sure word of Prophecy* is not *Private*, Secret, Apart, but of an Open, Free *Interpretation*, is full to the Purpose of *Taking Heed*, or *Giving Attendance* to it, as to such a *Light*.

And then the Apostles following words evince the same Thing; *Prophecy came not of old Time by the will of Man*; But *Holy Men of God* spake, as they were φερόμενοι, *Carried*, *Moved*, *Inspired* by the Holy Spirit, as is further to be Explain'd: Now this comes as a Reason of what had been said before, as is manifest by the Particle *For*; And it is, indeed, a great Reason, why no *Prophecy* of *Scripture* should be of a *private Interpretation*; because it was given, as shall be shewn, from the *Publick Spirit*, and not from a *Private Spirit*, as every Created Human Spirit is.

But if we understand the word us'd for *Interpretation*, to signify either *Illapse*, or *Inspiration*, these following words would be only words of Amplification, and not of Proof; and to be Interpreted as the opposite to *Private*, by the Adversative *But*; and not Ratiocinative as the Causal Conjunction *For*, assures them to be. And the sense must run thus; No *Prophecy* of *Scripture* is of *Private Interpretation*; But *Holy Men* of *God spake*, *moved by the Holy Spirit*; and if any one should put in *For*, after *Inspiration*; or *Illapse*

lapſe ſuppos'd in place of *Interpretation*; It is as if the Apoſtle had ſaid, It is not of *private Inſpiration*, and therefore of *Divine*; For there can be no oppoſite to *Private*, but *Divine* in the Apoſtles ſenſe, and therefore it is not of *private Inſpiration*; Becauſe, or, For, *Holy men* were not *Privately*, but *Divinely Inſpired*; which is Amplification, and not Probation: But if we take, as on all Accounts we ought, the word to be *Interpretation*, the *For*, comes in moſt juſtly, as introducing a Great Reaſon, Why *Prophecy* cannot be of *private Interpretation*, becauſe it is of *publick Inſpiration*, as ſhall be ſhewn; How ſtrong a Reaſon is this!

Now ſeeing Probation, or Proof, makes a Diſcourſe ſtronger than Amplification only; If there be any doubt concerning a word, Whether This or That? That ought to be preferred which makes the Sacred Text more Sinewy and ſtrong, and ſo does the word *Interpretation* here: And ſeeing there is ſo much for that word, and nothing againſt it, it ought to be acquieſced in by All, as offering ſo great a Truth; That we ought as in Hearing, ſo in Preaching, to give the ſenſe of *Prophecy*; as it is ſaid of *Ezra* and the other *Levites*, and the People under them, *Nehem.* 8. 7. *They gave the ſenſe of the Law*, and *Cauſed the People to underſtand*, the *Reading*, or *Preaching*; that is, the inward ſenſe of it, and not only the Syllabical Reading loſt in *Babylon*; as ſome may ſuppoſe; For that is beneath the Holy Spirits notice: And thus ought *Prophetical Scripture* to be Adminiſtred; Becauſe it is not of *private Interpretation*. It, and the Time of it, ought to be opened, and explained, All and every part in all its Divine ſenſes.

But that, further yet, This point of *Interpretation* may be ſettled, and ſecured, and not only ſo, but highly illuſtrated; I will endeavour to clear, that the Grand Importance of the Context, nay of this whole Epiſtle, is Adjuſted and Prepared to Aſſure, That *Prophecy of Scripture* is not of a *Private Interpretation* in that greateſt Point of *Prophecy*, of the *Kingdom* of our *Lord Jeſus Chriſt*, and the Time of it; That *Myſtery of God* to be *Fulfilled*, *Evangelized* by *All his Prophets*, that *Reſtitution of All Things* in that *Kingdom ſpoken of by All the Prophets, ſince the World began*: Now of this *Kingdom*, and the Time of it, The Apoſtles Affirmation, The *Prophecies* of *Scripture* are not of any *private Interpretation*, when and in what they ſpeak of it, hath the chief, and moſt eminent place; And therefore the Diſcourſe upon ſo great a Scripture, ſo levelled, and prepared (as I may ſay) to all intents and purpoſes, for the Juſtification of ſearch into *Prophecy*, concerning the

the *Kingdom of Christ*, and what, or what *manner of Time*, the Spirit of God hath ſignified, is, indeed, a *Magna Charta* for *Interpretation* of it

Now then, the occaſion of all the Context, is the mention of the *Abundant Entrance* into the *Kingdom of our Lord and Saviour Jeſus Chriſt*, and That, an *Everlaſting Kingdom*: Now of this *Kingdom* there is a Twofold ſtate; That which is now at preſent and by way of preparation, or the *Miniſtration of an Entrance*; and concerning that, The Apoſtle ſays, They *were eſtabliſhed* in the *preſent Truth*. 2. There is a Future State, and Glory of that *Kingdom*, which is that *Everlaſting Kingdom*, and to which this *preſent Kingdom of Grace Miniſters* an *Entrance*; and of this, ſaith the Apoſtle, *I will not be negligent to put you in remembrance*.

Upon this *Baſis* or Foundation laid then, I will firſt give great Arguments, That through the whole Epiſtle, and particularly in this Context, the Apoſtle hath very great Relation to this *Kingdom*, and moſt particularly to the Time of it. 2. That the Context having ſo great Relation to this *Kingdom*, and particularly to the Time of it alſo, there is great Reaſon the Apoſtle ſhould ſpeak concerning the *Interpretation* of *Prophecy*, as the principal Point, and that *Inſpiration* ſhould Attend upon it; In the firſt Part I will give Arguments, Firſt, That the *Kingdom* is intended; And then in the ſecond place, for the *Time*, as intended alſo.

Argument 1. That which I have already ſaid is moſt manifeſt; That the mention of the *Kingdom* of *Chriſt*, to which the Apoſtles Diſcourſe before made haſte, and to which the whole Epiſtle after iſſues, hath immediate Relation to this Context: For the Connexion and Coherence is ſo cloſe and ſtrict, that there is no dividing the one from the other; as will appear in the following Particulars. For,

2. The Apoſtle gives notice what *Kingdom of Chriſt* He had regard to, when He Styles it in *Remembrance* of that *Kingdom* Promiſed in *Daniel*, the *Everlaſting Kingdom*, as it is there Styl'd, *C.* 7. an *Everlaſting Dominion*, and a *Kingdom*, *that ſhall not be deſtroyed*.

3. In that ſo Emphatically, He gives the Title of *Saviour* to *Chriſt*; as the Apoſtle *Paul* joyns the appearance of the *Great God*, and our *Saviour Jeſus Chriſt* together: For therein above All Chriſt is ſeen, and will be known to be the *Saviour*, Reſtoring All that was Ruined by the ſin of the *Firſt Adam*.

4. The

4. The great care the *Apoſtle* expreſſes, They ſhould have that Kingdom in remembrance, although they were eſtabliſh'd in the *preſent Truth*, that Miniſters but an *entrance* into that *Kingdam*; as was intimated before.

5. The *Apoſtle*, as the *New-Teſtament* generally does, calling the *Kingdom of Chriſt* his *coming*, remembers the Admonition *Chriſt* gave him of his dying, or *putting off that Tabernacle* before he ſhould ſo come; whereas the *Apoſtle* had an expectation of that *Kingdom* immediately, as they ſaid; *Wilt thou at this time reſtore the Kingdom to Iſrael.*

6. The *Apoſtle* giving ſo full a Repreſentation of the *Transfiguration*, which was it ſelf an admirable *Landſkip*, and a Model of it, gives it on purpoſe to foreſhew it; the *Apoſtle* therefore gives it in Terms moſt expreſſive of the *Kingdom of Chriſt*, v. 16. to v. 19.

1. It is called the *Power* and *Coming of Chriſt*, and the word *Majeſty* imports Royal Greatneſs, v. 16.

2. The ſollemn Inauguration of *Chriſt* by the *Voice from the excellent glory*; *This is the beloved Son, in whom I am well pleaſed*; like unto that other ſo great Declaration of him, *Thou art my Son, this day have I begotten thee, when he ſet his Kingdom on his holy hill of Sion*, v. 18.

3. As the *New-Jeruſalem*, the Palace of the Kingdom of *Chriſt* is an exceeding high and holy Mountain, ſo all this glory was on the holy Mountain.

4. In that the *Apoſtle* is ſo apprehenſive, it might be ſuſpected to be a *cunningly deviſed Table*, which Caution of the *Apoſtle* is indeed a great Key of this whole Diſcourſe; and will lead us into the reaſon of this Context, as ſhall appear after.

5. In that the *Apoſtle* paſſes ſo immediately from the *Transfiguration* to the *ſure Word of Prophecy*, and to *prophecy ſhining as a light in a dark place*; by which two Characters put together, it manifeſtly appears the *Kingdom of Chriſt* intended is neither the *Kingdom of Grace*, the Spiritual Kingdom, the Goſpel of Grace, as we generally ſpeak; nor the *Kingdom of Eternity*; not the *Kingdom of Grace* becauſe not only Prophecy looks to things to come, it ſtill in *Prophecy*, and to be fulfilled; but alſo if it ſhould be ſuppoſ'd: That *Prophecy ſhin'd* in that *Kingdom of Grace*, and of the *Goſpel* by the *Apoſtles* ſo Illuſtrious Miniſtry; that could be by no means called a *dark* or ſqualid or *foul place*: For it was the Glorioueſt State of the *Kingdom*, and of *Prophecy* fulfill'd in

it, that had been ever before, or hath been ſince, or that ſhall be, till that very *Everlaſting Kingdom of Chriſt* come into its ſucceſſion; then it could not be the *Kingdom of Eternity*, For the *Kingdom* of *Eternity* is not the manifeſtation of *Prophecy*, but one of the plaineſt and moſt Fundamental Doctrines of the *Goſpel*, and of *Chriſtianity*.

I come therefore to the ſecond thing; that this *Epiſtle* of the *Apoſtle Peter* is adjuſted to, and that is, to the ſhewing the time of the *Kingdom*; for which I give theſe Arguments.

1. That the *Apoſtle* calls it the *Everlaſting Kingdom*; by which; as was before intimated, he refers to *Daniel's Prophecy* of that *Everlaſting Kingdom* and *Dominion*, *Dan.* 7. 27. which is poſtpon'd to four *Kingdoms* and *Monarchies*, the laſt of which was then in courſe, when the *Apoſtle* wrote this; and to the laſt ſtate of which, *viz.* the *Feet of Iron and Clay*, and the *ten Horns*, and a little one chief of the *Ten*, there was an allowance of *Time*, *Times* and *Half a Time*, before the *Kingdom of Chriſt* could come into its Succeſſion.

2. The *Apoſtle* by ſaying, *The ſure word of prophecy ſhines as a light in a dark place*, intimates, it foretels the time of that glorious *Kingdom*; how could it ſhine ſo effectually, as to *enlighten the dark place*, if it gave no Knowledge, when *Prophecy* ſhould be fulfill'd. For that *Prophecy* does not paſs immediately into effect, made the ſpace between the appearance of *Chriſt* in *Fleſh* and in *Glory dark*: and therefore the *light* of *Prophecy* gives us a direction upon the Time, when the effect of *Prophecy* ſhall be, the hope and aſſurance of which Enlightens.

3. The *Apoſtle* according to other *Scriptures*, diſtinguiſhes between the *day dawning*, and the *Day-Star ariſing*; one ſignifying the ſucceſſion of the *Kingdom of Chriſt*; the other the glory of that *Kingdom*. So the *Myſtery* of God is to be fulfilled in the days of the *Seventh Angel*, and then Chriſt appears in his Glory. So the *Apoſtle* diſtinguiſhes between *Chriſt blaſting* the *man of ſin* with the *Breath of his Mouth*; which is by the mighty power of the *Everlaſting Goſpel*, and then utterly conſuming and annihilating Him, with the *Brightneſs of his Coming*, or *Appearance*.

4. The *Apoſtle* deſcribes the *Apoſtacy* that ſhould ſo long delay the *Kingdom of Chriſt* in *myſtical* Terms, under the *ſhade* of *Nicolaitiſm*, and *Balaamiſm*, ſome to type out the *Idolatry*, impurity of *Manners*,

Manners, and all the *Abominableneſſes* of the *Antichriſtian* State; of which *Antichriſt*, the *little Horn* in *Daniel*, whoſe repreſentation *Daniel* gave, as thinking to *change Times* and *Laws*, until the time *of the Kingdom of Chriſt*; Now of this very *changing Times* and *Laws*, is the Second Chapter of this *Epiſtle* a delineation and moſt *prophetically*, and at greateſt advantage after the mention of *Prophecy*, it is given.

5. His Third Chapter moſt plainly and exprſly refers to *Time*; for he anſwers not as ſome think, the *Atheiſts*, but the *Antichriſtians* Objection, thoſe great *Burleſquers* of Chriſtianity into Fables; called therefore Scoffers; who ſay, That all things from the *Flood* having continued as they were, there is no ſuch change as of the *Kingdom of Chriſt* to be expected; and ſo all that which concerns the *Kingd m of Chriſt* hath paſſed with them for *Millenarian Hereſie*. The *Apoſtle* hath therefore laid down the Rule and Standard of Time, accounting the Six-days of Creation, each as at a Thouſand Years; and in the Evening, or as between the two Evenings of the ſixth *Millenary* begins the *Sabbatical Milenary*, or the *Seventh Thouſand*; which is with the *Lord*; that is, with relation to the Lord, or the Lord Jeſus Chriſt, in relation to his *Kingdom*; but as one day, often called the *Day of Judgment*, and that *Sabbath Day*; in which Saying of the *Apoſtle*, That a *Thouſand Years is as one Day*; there is a manifeſt foreſight of the Divine Spirit, what it would make known by *John*, even that number'd, exactly Numbered Time of a *Thouſand years*: which the *Apoſtle Peter* affirm'd to be with the Lord, *viz.* as Time deſigned, and ſet out to the Lord as *his own Times That one Day*.

Now as this view of this Epiſtle gives us a clear apprehenſion, how full to the purpoſe of *Prophetical Scripture*, this Epiſtle is written, how it ſimpathizes, and is contemporate with the whole Scope and Spirit of it; ſo the Words and Senſe of *Interpretation* is exactly fitted to all, and no other can fit it.

For there were two things, all the *Hebrews*, both unbelieving and believers, were fully agreed in.

1. That the *Prophecies* of *Scripture* were of *Divine Inſpiration*; that *Prophecy* of *Scripture* came not by the *will of man*, but was from the *Holy Spirit*: This the Believing, and Unbelieving *Jews* were both moſt zealous of.

2. That

2. That *Meſſiah* had a *Kingdom* aſſured to him in the *Prophecies* of *Scripture*: This even the Unbelieving *Jews* were all in higheſt expectation of at that very time; and the Believing *Jews* alſo were earneſtly at that time in expectation of.

To theſe the Apoſtle therefore cannot be ſuppoſed to direct the force of his Diſcourſe.

But that Jeſus Chriſt was not to be owned as the true *Meſſiah*, the *Son of God*, and the *King of Iſrael*; notwithſtanding his Kingdom did not immediately appear; was a Point the Unbelieving *Jews* are to this day ſcandalized at, even to their rejection of Chriſt the *True Meſſiah*; and the Chriſtian *Hebrews* were very tender in. Therefore that Jeſus Chriſt was the *True* Meſſiah, and that great Prince, the Apoſtle gave firſt the proof of the *Tranſfiguration*, as hath been ſhewn: And that he with *James* and *John* were Eye and Ear-Witneſſes; Three Witneſſes; in the Mouths of whom it was eſtabliſh'd, and no *Cunningly deviſed Fable*, to ſhift off the Scandal of the mean Appearance of our Lord, in the days of his *Fleſh* But, ſaith the Apoſtle, *We have a more ſure word of Prophecy*, as hath been opened; to which you *do well to take heed.*

But the Objection ſtill remains; That the *Prophecys* run all upon a *Glorious Kingdom of Meſſiah* at that time to appear, as the Unbelieving *Jews* thought; and therefore the *Scribes*, *Phariſees*, *Chief-Prieſts*, *Elders*, their whole Sanhedrim determi'd againſt him with a high hand, that he was a Deceiver. The aſſerting therefore the Divine *Inſpiration* of *Prophecy* conld not be to the main purpoſe; but that it is not of *Private Interpretation*, but that ſerious Chriſtians may find the ſenſe and meaning of it, and that it is not within the Encloſure or Embaraſſe of any Sanhedrim, Council, or Infallible Breaſt; This is indeed highly to the purpoſe; and that according to the Senſe and Meaning of the *Divine Spirit* in it; one part compared with another, by the Aſſiſtances of the ſame Spirit; it would appear, that as *Daniel's* Seventy Weeks brought down Time to its fulneſs, *viz.* at the *Death*, *Reſurrection*, and *Aſcention of Chriſt*, that a *dark place*, or Interval of delay and patience, for that Kingdom muſt needs be for a long ſpace, but that yet that all Takers heed to prophecy *Prophecy* leads through *the dark place*, with the Illumination of that Courſe of Time, and how long it ſhall be until the *dawning of the day*, *and the ſhining of the day Star* into the hearts of all

all his Saints, by the glorious appearance of Christ, and in the fulneſs of times, or all Times.

Now all this is very evidently to a great and admirable end, purpoſe and effect in the Apoſtle's Diſcourſe in this Context and whole Epiſtle, *viz.* to ſettle the hearts of the Believing *Hebrews*, and of all Chriſtians in the comfortable Expectations of that *Kingdom*, in the midſt of the greateſt Darkneſs of the worſt Times; and it is with the greateſt Wiſdom of the *Divine Spirit* of *Prophecy*, that at this very Advantage the Apoſtle goes on to ſet out this Apoſtacy, at this very Joint of Diſcourſe of the *dark place*, which that very *Apoſtacy* was to create; and at naming of *prophecy*; and tells them, that there ſhall be falſe Prophets among *Chriſtians*, as there were among the People of *Iſrael* of old: (So the Apoſtle *John* in the *Revelations* joins the *Antichriſtian Beaſt*, and *Falſe Prophet*) in ſeveral Particulars oppoſite to the Apoſtles Doctrine, concerning *Prophecy* and *Interpretation* of Scripture, wherein they have *Antichriſtianiz'd*, as the *Phariſes* at that time had Prevaricated.

1. In that inſolent Pretence to *Infallibility* of *Interpretation* by a *Pope* and *Council*; and their *Clergy* would engroſs *Interpretation*, and the *Power* of *Interpreting Scripture*, as their own Propriety, Right and Dominion.

2. In their Locking up Scripture from the people, under this very Pretence; They cannot interpret, nor have right to interpret it; ſo they cannot *a tend to the ſure word of prophecy*, as they are commended here for doing.

3. In their peculiar Enmity to the ſearching the *Prophecy* of Scripture, and denying even to the moſt Learned to intermeddle with it, ſeeing their own Condemnation in it; contrary to the Apoſtle's moſt peculiar Commendation of thoſe, who give heed to Prophecy.

4. In their ſetting up *Tradition*, a thing dependent wholly on Human Will above Scripture; whereas the Apoſtle commends Scripture and its *Prophecy*, that it came not by the Will of man, but by the Spirit.

5. In their allowing to their own *Votaries* the Credit and Honour of their pretended *Inſpirations* above the Cloſe attendance to *Scripture Prophecy*, and its *Interpretation*; which the *Apoſtle* hath here ſo recommended to every *Chriſtian*, and without the leaſt ſignification of *Inſpiration* Given to All; and his plain making former *Scripture* the Teſt of All following.

6. By exalting their Fabulous *Legendary* Miracles above *Scripture*, or the *Prophecies*; notwithstanding even to the *Transfiguration*, The Apostle professes the *sure Word of Prophecy* Although That was no *Cunning devised Fable*, and of so great an Excellency; by which the *Apostle* seems *prophetically* to Glance most severely upon those *Cunningly Devised Fables*, that should arise in the *Christian* Profession.

7. The *Apostle*, Foretelling those *Scoffers in the last days*, who should set up the *Mock Fifth Monarchy*; so earnestly recommends the *Words* of the *Prophets*, and the *Commandments* of the *Apostles* of the *Lord* and *Saviour*, the Great *Messiah*, and *Jesus*; whereby he hath also given a very damning Predictory Admonition of the Grand *Antichristian Apostacy*.

Now in all these, it may be said to those *Antichristians*, as it was to the *Jews*, and their *Rulers* of old; while they read these *Scriptures*, and the *Prophecys* of *Scripture* in their own way, they not understanding the Voices of the *Prophets*, are most justly condemned in *fulfilling* them. For thus ought the *Antichristian Apostacy* to do, though most wickedly they do so, that these *Scripture Prophecys* may be *fulfilled*.

All that hath now been spoken being by way of *premisal* and *preparation*, I lay down these *Propositions*;

1. That *Scripture Prophecy* is given by God, for a Light that must shine in the dark place of the *Antichristian Apostacy*, till the end of which the *Kingdom* of *Christ* is in delay.

2. Christians do well to take heed to it as to shining and giving the time, when the day of that *Kingdom shall dawn*, and the day Star of it arise into the hearts of all Saints.

3. Such heed cannot be given, except there be a Right given to Christians, and a power of interpreting *Scripture Prophecies*.

4. It is a First Principle to Christians, of the Apostle's setting and fixing, that all and every *Prophecy* of *Scripture*, and particularly of Time relating to the *Kingdom of Christ* is Open and Free, and not a Private Record, or of any way an Enclos'd, Impropriated, or Appropriated Interpretation.

For the more clear and illustrious arguing the Grand Proposition; That all, and every *Prophecy* of *Scripture* is not of a *private*

vate or *ſecret*, but of an open, free, and publick *Interpretation*; I will firſt proceed by direct and down right proof and Argument, that of all *Scripture*, except that which lays down the Truths, preciſely, and abſolutely neceſſary to Salvation: *The Prophecy of Scripture is in its Interpretation, moſt Free, open*, and moſt *certain*.

I will in the ſecond place give Anſwers to the great Objections againſt this Propoſition ſo prov'd.

I will in the Third Place conſider what Standards according to Reaſon and *Scripture*-underſtanding may be given, whereby we may judge whether any one hath given a true *Interpretation* of *Scripture Prophecy*, *viz.* whereby the perſon giving ſuch Interpretations, may know himſelf he hath given ſuch true *Interpretation*, and whereby Any other may judge of it, and find it ſo.

In the Fourth Place, I will draw out in moſt publick view, the Evidences I my ſelf have within my ſelf, and have offered to others, that I have given a True Interpretation of *Scripture Prophecy*.

All this I will do with moſt particular relation to *prophetical numbers* of *Time*.

I will Super-add a Judgment upon the ſtate of Time Intermedious from hence to the *Kingdom of Chriſt*; and ſhew, that the *Kingdom of Chriſt* ſhall be very ſudden, and as Lightning: And this I ſhall do by way of retractation, and correction of Any thing wherein I have err'd in this matter; and what will be as an Anſwer of an Objection, that Glories in the preſent appearance of Things to Senſe, as if no ſuch Kingdom were near.

I will recollect the whole in ſome very Brief Reflections for the ſettlement of the Judgment and practice, in relation to *Scripture Prophecy*, concerning Time.

I begin with the Firſt; The arguing the Propoſition, which ſhall inſiſt upon theſe Four Heads, or Topicks.

1. I argue from the Infinite Ability of the Divine Spirit, ſo to give *Prophecy*, that the Interpretation may be Free and Publick.

2. I argue from the neceſſity; That whatever is written with ſenſe, and coherence of the things written, and with the Harmony of Truth, if the parts of ſuch Diſcourſes are diligently compar'd, and ſagaciouſly intermedled with by perſons ſeparating

ting themſelves thereunto, a certain *Interpretation* muſt needs fly out to them.

3. I argue from the gracious Aſſiſtances and Promiſes that the *Holy Spirit* will as the *Spirit of Truth lead into all Truth, ſhewing things that are to come*; and give *the key of knowledge*, leading into the Secrets of Prophecy; even wherein our *Dulneſs* and *Slowneſs of Heart* makes them ſo, notwithſtanding the Proviſion of the Spirit for their *Interpretation*.

Argument I. The Divine Spirit hath an Infinite and Infallible Preſcience of things that are to come to paſs; *Known to him are the Works of God from the very Foundation of the World* to the end of it, with every particular Accident to the very leaſt Circumſtance; and therefore he can foretell all things, as clearly as he pleaſes; and ſo that they may be interpreted and underſtood.

He ſearcheth *all things*, even the *deep things of God*, whoſe *Counſels of old are faithfulneſs and truth*; who calleth the End from the Beginning, and can declare it; For he worketh all things after the Counſel of his own Will, which Will he *knew from Eternity* within himſelf.

This Preſcience of the Divine Spirit is acknowledg'd by All Chriſtians, except ſome few who leaſt deſerve the Name of Chriſtians, who deny the Actual Determinations of Free, or what we call Fortuitous Agents, to be *Scibilia*, or Knowable.

I make not therefore here any diſpute concerning the High Myſtery of the Supreme Preſcience; how, or in what manner God foreknew, when the things fore known depend on cauſes acting ſo freely, that what they will chooſe, ſeems impoſſible to be known before hand; or ſo fortuitouſly, that if it could be foreſeen how they would be caſt, the Fortuitouſneſs ſeems deſtroyed: But that God does foreknow, I take for granted, even as it is much the more generally agreed; and in ſeveral greateſt Inſtances of each kind, it is moſt evident and undeniable in Scripture, God hath foretold the Events of each ſort; God magnifies his own Divinity; and challenges all Falſe Names of Deity upon this very Point: For thus he ſays, *Declare to us things to come, that we may know you are Gods*, Iſa. 43. 23. And as he foreſees, and fore-knows with infinite clearneſs and perſpicuity; even ſo he is able, according to the nature of *Prophetick Language*, which he hath conſtituted and fram'd, taking the Example from none, but giving it to all.

He

——— to Expreſs all things Prophetically.

He employs the true Laws of ſpeaking Prophetically, and *ſhewing things to come*; he knows by his own Wiſdom, ſo to govern the ſpeaking of his Servants the *Prophets* that *prophetical things may be compar'd with prophetical*: *Prophetical things in the Old-Teſtament, with prophetical things in the New*: Even as he hath taken care in all Spiritual Things in General, as the Apoſtle ſhews at large, 1 Cor. c. 2. That they may be ſo expreſs'd, that Spiritual things may be compar'd with Spiritual; Even ſo that *Prophetical Emblems, Figures, Iconiſms, Types, Numbers of Time* in the *Old* and *New-Teſtament* may be compar'd and co-ordinated one with another; that They as face to face, or as Tally to Tally may anſwer and agree, the one to the other; and may not be of any ſuch private Interpretation, as not to be ſearch'd into, or underſtood. He alſo foreſaw there would be, and took care there ſhould be Monuments of clear, undoubted, and Univerſal Hiſtory, to correſpond with *Prophecy*, as Teſtimonies of a mighty and powerful providence, that ſhould ratifie it by event; and that there ſhould be among all Nations in their *Hiſtorical Records* witneſſes thereunto.

Nay, beyond this, by the Infiniteneſs of the Divine Foreſight, the *Holy Spirit* hath choſen out ſuch Words, as ſhould themſelves give great Light and Confirmation in the Explanation of Prophecy by their own Light; by falling in with the Words, made uſe of in the time of Events coming to paſs. For the *Holy Spirit* having a certain Foreſight of the Words that ſhould be at any time in general uſe, could point to them many Ages before, for his own ſervice in *Prophecy*; and being ſo pointed to, and coming ſo into uſe, they make a very conſiderable Character to diſtinguiſh both Times, and their juſt place in *Prophecy*. In the ſame manner the *Holy Spirit* foreknew, what celebrated Rule or Number there would be found neceſſary in any Age for the Adjuſtment and Menſuration of time to ſuch purpoſes, as he had to remark upon in his *Prophetical* Frame; and when he is pleas'd to make any Alluſion to it, it is of ſingular uſe to the Explication and aſſurance of *Prophetical Time*, and whereabout in Time we are, by concerting one with another, *viz.* One ſuch Note in *Hiſtory*, and Event with ſuch its correſpondent Note in *Prophecy*; many particulars in each ſort of theſe ſhall after be remarked, and they'll plainly ſhew, that *Prophecy* was not intended, nor deſign'd for ſecrecy, and reſerve from All *Interpretation*.

Now in all theſe Particulars I uſe the Word Foreknew, or Foreſaw; to avoid any diſpute on the Word Fore-ordered, which elſe I altogether prefer.

God therefore in ſcorn to the Dark *Oracles* of the Devil, as well as to the Black Dens and Caves, out of which he gave them, ſays thus; *Eſay* 45. 19. *I have not ſpoken in ſecret, in a dark place of the earth; I ſaid not unto the ſeed of Jacob, ſeek ye my face in vain, viz.* my Counſel and Will in Prophecy, as they that ſeek to the *Idols* of the *Heathen*; *For I the Lord ſpeak Righteouſneſs, I declare the things that are Right*; *Right* in Regard of Infinite Underſtanding and Fore knowledg of all Events; I ſpeak Things *That are All plain to him that Underſtandeth, and Right to them that find Knowledg.*

It cannot be ſupoſed, that the Divine Spirit can have any neceſſity upon him to ſpeak Darkly, or Ambiguouſly concerning things to come, if he pleaſe to ſpeak at all of them; as undoubtedly he hath been pleaſed to ſpeak of them; or that in that Regard *Prophecy* of Scripture ſhould be of any reſerv'd, or ſecret *Interpretation*; For all things, however to come, are ſo *Open* and *Naked* before him, with whom we have to do, that he need not *Darken Counſel by words without Knowledg, either, as they do, who know not Themſelves*, nor *Underſtand*; and ſo cannot beget Knowledg in others; Or that would deceive; For he knows All, ſo as to ſpeak plainly, clearly, certainly, concerning Them; He underſtands them fully, the certainty of their coming to paſs: He is neither Neſcient, nor Doubtful concerning any Thing, or the Manner, or the Time of its comming to paſs; and therefore, how long ſoever he ſpeaks of them before hand, yet he needs not ſo to ſpeak, as to hide himſelf in his *Prophecy* concerning Them, or ſeek Subter-fuges, or Ambi Dextrous expreſſions concerning Them any more, nor ſo much as any Other: He, that looks moſt downright on things preſent; For as *Darkneſs* and *Light* are *all one to the Father of Lights*, ſo *Yeſterday* and *to Day* are all one to him, who *Inhabits Eternity*, and *who is without any Variation*, or *Shaddow of Turning*.

All theſe Things are ſo undoubtedly certain, ſo Univerſally Agreed, and Acknowledg'd, that altho they themſelves make a High Argument in this point; yet They need no Proof, but Require only to be Magnified, Diſplayed and Illuſtrated.

Argum. 2. Any Author or Writer that can Write Senſe, and who does indeed Write Senſe, and Writes with ſome Large-

Largeneſs, and Diffuſiveneſs of that his Senſe, and does declare He would be Heard, and Read; and would have the Minds that have Wiſdom, Exerciſe themſelves upon what is Written; let him wrap up his Mind, and Senſe in ſuch Figures, that none but the Wiſe, and Conſidering ſhould find out his meaning, and let it but be, that he accordingly hath Framed his Diſcourſe; whenever ſuch a Writer gives out, and makes publick ſuch a Writing; he thereby puts it under the Dominion of every One, that is Wiſe and Sagacious, and who will allow the Time, and Thought, that is neceſſary to make ſuch Obſervation and Compare of the Hints, and Remarks that cannot be Avoided in Rational and Coherent Diſcourſe; however Involv'd in Symbols and Figures; by which the Senſe and Meaning may be Underſtood, and Found out.

But now it is on one ſide moſt True, that None, as the Divine Spirit can Write Higheſt Truth, and of Stupendious Significancy, and Coherence; and yet Veil, and Hide it ſo, as that it ſhould be impoſſible to find it out, but remain perfect *Myſtery*, till the time of Revealing it ſhould come; if he pleaſed to to have it; But then on the other hand, none, as he can Write in Figures, and under Veils, and yet ſo mix the Lights, and the Shades, if he pleaſe to have it ſo; that the *Minds*, that *have Wiſdom* ſhall find Light Ariſing, and Springing out in *Taking heed to the ſure Word of Prophecy*: And if They are Inclin'd and ſtirr'd up, *to ſeparate Themſelves to Intermiddle with this Wiſdom*, it cannot be, but they muſt make great Diſcoveries; If they faithfully attend and lay the parts one to another, and it be the will of that *Holy Spirit* of *Prophecy*, they ſhould do ſo.

Now that it is his Pleaſure, They ſhould do ſo, is made known by the very Writing, and Publication of *Prophecy*, and no Prohibition of Searching it; as alſo by the obligation, that lies upon all, when he Writes to obſerve, and underſtand. (This is due in Meaſure to every Intelligent, and Worthy Writer, but without Meaſure to his, the Spirits Writing) It is known to be his pleaſure; Becauſe there is a General Command to *Search the Scripture*; Becauſe *All Scripture* is given by *Inſpiration of God*, and is *Profitable*, and there is no Interdict upon *Prophecy* as to the ſearch, nor Limitation, as to the Profitableneſs It is known to be his pleaſure concerning *Prophecy*, becauſe it is ſaid by our Lord with Relation to the *Prophecy* of *Daniel*; *Let him that readeth Underſtand*; Becauſe the Apoſtle *Peter* hath ſaid of the *more ſure word of Prophecy*, *ye do well in Taking heed to it*; becauſe it is

written

written, as in Golden Letters on the Portal of the *Revelation*; *Bleſſed is he that Readeth, and they that hear the words of the Prophecy of this Book*; which muſt needs imply with Underſtanding; Becauſe it is the *Epiphonema*, the Burden of every Epiſtle of it; *He that hath an Ear, let him hear.*

And if it be thus, then all the Locking up the Mind of the *Holy Spirit of Prophecy* is, that he may reſerve the Secrets of it for the peculiar Friends (I ſay not of his *word* in general) but of his *Prophetick Word*; and that they may whet up the ſharpeſt Exerciſe of their Powers of Underſtanding to find the Golden Taches, and Couplings; and one Part of *Prophecy* may be joyn'd to Another, and the whole peice be under view in all its Frame, and Contexture.

As ſoon as ever therefore, the Holy Spirit hath once Publiſh'd, and Expo'd his *Prophetic* Writings, and thereby, and therein Affix'd them to the *Pillars* of the *Temple*; They are by his Grace made the Right of his Servants to ſearch into, and to Underſtand; For they then ceaſe to be the *Secret Things* that *Belong to God*; But they being *Reveal'd*, become thoſe that *Belong to us, and to our Children*; we enter into that Priviledg of the *Iſrael of God, To us belong the Oracles of God*; every ſervant of God, that hath his *Heart ſtirred up*, hath very good Right to ſearch, and his ſearch is no Sacriledg, nor ſhall be imputed to him, as Curioſity, or preſumption; It is his Right to Search, even as among Men, it is no Violation to Inquire into the Senſe of any Author, offering himſelf to the Publick; and there is greater Encouragement in *Searching the ſure Word of Prophecy* than in Searching any other Author, or Writing, as is next to be ſpoken.

Argum. 3. I Argue from the Infinite Grace of the Divine Spirit, that as he hath Given to Man a ſearching Mind after all Knowledg, ſo he would not give any part of Scripture, as a Torment of wiſe Inquiſitive Perſons, but give the *Key* of *Knowledg* to Them; and that he will, as the *Spirit of Truth ſo Lead into All Truth, and ſhew his Servants Things to Come*, with ſuch Uprighneſs, Faithfulneſs, and Sincerity; that there ſhall be no more Secrefy, or privacy in the Interpretation of *Prophecy*, than is neceſſary according to the Law, He knows Juſt, and Due; and which he hath himſelf weigh'd out, as ſo Juſt, and Due to *Prophetick Oracles*; even as in All other parts of Scripture, he hath in Infinite Wiſdom, *as he weighed out the Mountains in Scales*, and *the Hills in a Ballance*, ſo proportion'd to every point of Scrip-

Scripture-Truth its Exact measure of clearneſs of *Revelation*, and ſo conſequently of *Interpretation*; the moſt neceſſary are the moſt plain; and yet there are Truths of the Grace of God freely *Juſtifying*, and Accepting ſinners in Chriſt, that call for the moſt Quicken'd, and Awaken'd Faculties, for the *Interpretation* of them; as alſo concerning the inward Operations of the Grace of God in the Hearts of Men; and yet in all Theſe, and ſuch as Theſe, *The Holy Spirit* hath Wiſely, and Holyly Given out his Oracles in a moſt Righteous Scale, between the Excellency of the Truth he Reveals, and the Exerciſe he knows neceſſary to the Mind of Man in Searching out the *Interpretation*; and ſo hath made the Manifeſtation more Ligtſome, or Requiring Cloſer Attendance; And thus in *Prophecy* according to the Vehemency of Search and Enquiry he hath thought fit, he hath Diſpenſed. This doth not make it yet *Private Interpretation*; becauſe there are ſuch Lines of Communication between part, and part, *Emblem* and *Emblem*, *number* of *Time*, and *number* of *Time*; between words in *Prophecy*, and words uſed in the *Time* of *Prophecy* Fullfill'd; between Rules of Time in *Prophecy* and celebrated Rules of Time among Men in *Prophecy* Fulfill'd; between *Prophecy*, and *Univerſal Hiſtory*, that all may be made Plain.

But beyond All this, *Interpretation* of *Prophecy* is not *Private*, becauſe *The Spirit of Prophecy*, who Knowes it, becauſe he gave it; Even that *Bleſſed Publick Spirit of Wiſdom, Truth, Scripture, is preſent to Aſſiſt his Servants*, Searching into *Prophecy*, Leading them into the *Treaſures* of it: Springing Thoughts into them all of the Sudden; *Bringing* Things to their *Remembrance*, that elſe would not have come there; and ſo Enabling them to Match, and Enterweave All thoſe Forementioned Indentings one with another; and thereby raiſing in them Aſſurances, equal to Demonſtration.

He alſo foreſaw, what Humble Enquirers into theſe Things he would ſtir up and Aſſiſt in every Time, and what meaſures of Aſſiſtance he would Allow them; And yet, this does not make *Interpretation Private* to ſuch perſons apart, becauſe ſuch Acceſſes to All the Means of Interpretation, and to thoſe Aſſiſtances of the Spirit are free and open to one, as well as another; and what is given in *Interpretation* to any one, ought to be freely Communicated, and in the Reaſons and Grounds of it, It lies open to All: And they who are thus Aſſiſted, are not Aſſiſted for Themſelves only, but as *Lights ſet on an hill*, that they may not be *Hid*.

Now this Aſſiſtance of that Bleſſed Spirit, as a Spirit Graciouſly preſent to the *Searchers* into *Prophecy*, is an Encouragement beyond what any Author in the World can give to them, who ſearch into their Writings; For who as he, can be ſo always preſent to the Minds, and Underſtandings of Thoſe, who Read, and Meditate upon them? Who, as he can Recompenſe the Love Reverence and Diligence of thoſe, who wait upon Him? Who can, as he Prompt to Them, ſummon to their Memory; keep them in Doubt, and ſo urge them to further Enquiries, refreſh their Reſearches, and ſo make Things further known to Them? ſo ſettle, confirm, and aſſure Them, that they may know the Certainty of the Words of Truth?

This is an undeniable Privileg, and Ground of Hope to All, who ſet Themſelves by Prayer, Deſire and Humble Endeavours to Search, and ſo ſeek out the Miſteries of Wiſdom to be found out in the *Book of Prophecy*; why then ſhould it be Thought a Hopeleſs Undertaking, or an *Incredible Thing* that any one ſhould be ſo Aſſiſted, that doth Humbly Profeſs, he hath ſo waited upon God in his Word? Or that *That Key of Prophetical Knowledg* ſhould be vouchſafed to ſuch a one, when ſo gracious Aſſiſtances are Promiſed from and by the Divine Spirit, the *Publick Spirit of Prophecy*, and its *Interpretation*?

Now All this I have Diſcourſed in General, I would particularly Argue concerning *Prophetick Time*, and by an Argument moſt peculiar to it:

For not only in general, If *All and Every Prophecy* be Conſtituted of a not *private Interpretation*, then not *Prophecies* by Numbers defining Time to the *Kingdom of Chriſt*; For as hath been ſaid, if *All Scripture*, as the Apoſtle *Paul* ſays, be of *Divine Inſpiration*, Then *Prophecy*; So if All *Prophecy* be not of *Private Interpretation*, then not that very particular Part of *Prophecy*, which Defines Time; And as *Prophecy* is ſo excellent a part of *Scripture*, ſo the Numbers Defining Time are an excellent part of *Prophecy*, and therefore cannot be of *private Interpretation*, if Prophecy be not ſo; For every General includes all, eſpecially chiefeſt Particulars.

But I ſhall further Argue with a Peculiar Reſpect to the *Prophetick Numbers of Time*, that they of any cannot be of *Private Interpretation*; For *Number*, *Weight* and *Meaſure* are Things of ſo great Exactneſs, that the whole Communication of the World Depends upon them; and Scripture puts upon them great Honour alſo, requiring above all, that they be Exact;

as

as the Rules of all Enter-Courſe; Now therefore when Scripture takes *Number* and *Meaſures* of Time into it ſelf; if theſe are not well underſtood, how can they be ſuch Standards of Enter-courſe? Seeing then Prophecy hath ſo many Numbers 2300 *Eves, Morns*; *Time, Times, Half a Time*; 1290 *Days*; 1335 *Days* in *Daniel*; 1260 *Days* with *Time, Times, Half a Time, Three Days* and an *Half*; and 42 *Months* 2 *Times* mentioned in the *Revel.* if theſe Numbers, that ſo evidently ſpeak a Fitneſs for Calculation of Time with greateſt Exactneſs; If theſe by a due Search and Compare one with another cannot be underſtood; what ſpaces of Time they Define, when they begin, and when they End; They of all the Points of *Prophecy*, tho they carry the Face, and Appearance of Greateſt Significancy, yet would be indeed of all the moſt Inſignificant. Now ſeeing an Inſignificancy in the Higheſt Points of Signification can by no means be imputed to the Wiſe, and *Holy Spirit of Prophecy*; I conclude, that even theſe *Prophetick Numbers* in a peculiar, and Eminent Manner, may be underſtood, both what ſpace of Time they Emenſurate, or Line out to us, and alſo when they Begin, and when they End; and ſo I have finiſhed the Firſt Head of Diſcourſe I propoſed.

I come now therefore to the Second Head propoſed, to give Anſwers to the great Objections, that are Levyed againſt this Propoſition, *viz.* That All, and every *Prophecy of Scripture* is not of *Private*, or *Reſerv'd*, but Publick, Free and open *Interpretation.*

Object. 1. If *Prophecy of Scripture* be of ſo Free, Pub'ick and Unreſerv'd *Interpretation*, how comes it to paſs, that ſo few have ſo much, as Attempted the Books of *Prophecy*, that Fore-tell Great Events, and the Times of Them? Yea, that Moſt judg it ſo Unpreſumable an Undertaking, as to Reject all *Interpretations of Daniel*, and the *Revelation*, that Debate Things throughly to their utmoſt point and iſſue; and that ſearch what, or what manner of Time is ſignified by the Spirit in them; or is more, than by way of ordinary Comment, as if they were the Performances of only Fanatical, and Imaginative Men; and upon the Evidence but of ſuch an Endeavour, condemn them immediately as ſuch.

Anſ.

Anſ. Let God be True, and every Man a Lyar; Now God hath ſaid *Every Prophecy of Scripture* is ſo Deſcended, that it is not of *Private Interpretation*; that *they do well*, who attend to the Light of it, *ſhining as in a Dark place*, and ſo Enlightning it; if then it were Dark it ſelf, how ſhould it enlighten a *Dark Place*; for it would be Dark to Dark, which increaſes Darkneſs ſtill; whatſoever enlightens, muſt be it ſelf Light. This main Truth ought therefore at all times to remain Stable, and Firm.

The immediate Cauſe therefore of this ſo general prejudice againſt ſearch into *Prophecy*, however Coloured over with Modeſty and Reverence of Divine Myſteries, and ſecrets, into which Men pretend they would not Pry, are theſe.

1. There is ſo great a Darkneſs upon the preſent ſtate, that though the *Light Shines* in it, yet it, as *Darkneſs, comprehends not the Light of Prophecy ſhining* upon it.

2. Hence, as Men in the *Dark*, they are Afraid of every appearance of Difficulty; They ſay concerning All *Interpretation of Prophecy*, *There is a Lyon in the way*. It is as the Sons of *Anak* to them, that cannot be Encounter'd, and as the *Walls* that cannot be Scaled; ſo difficult and unintelligible is *Prophecy*, that it cannot be *Interpreted*; It is as a *Sealed Book*, the Learned cannot Read, becauſe Sealed; nor the unlearned, becauſe not *Learned*:

3. How many are they, who are afraid of the very Light it ſelf? what *Prophecy* Reveals, is ſo contrary to the State they are in, that they are, as the Expreſſion is in *Job*, upon all appearance of ſuch *Light*, as it were in the *Terrors of the ſhaddow of Death*; The Aſpect of *Prophecy* upon both the Civil and Eccleſiaſtick State of the preſent World is moſt Terrible, eſpecially, when it comes to the Determination of Time, as near: Thus the Lord makes Fooliſh the Wiſdom of the Wiſe, *&c. Eſay* 28. that they cannot endure it, and *ſo hate the Light*, and will not come to it, leaſt their State ſhould be Reproved and Shaken; and are Angry, that ſuch a Light ſhould be flaſhed in their Faces.

But theſe are only the next, or ſecond Cauſes, there is a higher judiciary Cauſe, that ſways Righteouſly, and Holily; and yet ſo, as *Permitting*, and leaving Men to themſelves; even this; That Becauſe men do not like to *attend to the ſure Word of Prophecy*, God gives them up to this Culpable Cauſe, and Reaſon, of all the *Injudiciouſneſſes* concerning the *meaning of Prophecy*, and Prepoſſeſſions againſt the *Interpretation* of it, as if it were private, and Reſerv'd; and thus that his Wiſe, and Juſt purpoſe

ſhould

purpoſe ſhould be fulfilled; that *the dark place* ſtould be a *dark place ſtill*, while *the Apoſtacy* ſhould, according to *the Oath of Chriſt for Time, Times and half Time* continue; and till *the Day dawn*, and *the Day-Star ariſe in mens hearts*; and yet *no Encouragement, or Boldneſs* miniſtred to it, that it might continue ſo *Dark* without Great Sin. And indeed, though the faulty Cauſe of all this be the *not Receiving the Truth in the Love of it*; (on which God gives up the *Apoſtacy* to *ſtrong Deluſions, and to believe a Lye*;) and becauſe of *the Few*, and *Small Things* he hath againſt his *Suffering Churches* of *Pergamus* and *Thyatyra*; and the *Sardian* State of *the Reformation*, that *hath a Name to Live*, and yet *is dead*; Upon all theſe Accounts *Prophecy* is ſo little underſtood; ſaving the Glimmerings of Light given by a very Few, and thoſe very Little Acceptable Interpreters, that do inlighten, and ſhew by a Little, how this *dark place* would be inlightned by *taking heed to the Sure Word of Prophecy*. But I am about to ſay, if *Prophecy* were as Fully and Truly *Interpreted*, as the Publickneſs of its *Conſtitution* for *Interpretation*, would give Leave to; it would eſpecially now ſo near the End, ſo inlighten *the dark place*, that there would be no *Room found* for the *Darkneſs of the Apoſtacy*, but it *would fly away* like *Shades of the Night* at the Morning Appearance. But as the Apoſtle ſays, *God hath concluded All under Sin*, ſo under *the Apoſtacy*, either in Full, as in *the Antichriſtian* World; or in Part, as in *the Reformation-Part*, that in his own Time he might *have mercy upon All*. *Oh the Height and Depth of the Riches* of both the *Wiſdom* and *Knowledge of God! How unſearchable are his paths, and his ways paſt finding out! For of him and by him are all things, to him be glory for ever.*

2. The Diſagreement among the *Interpreters of Prophecy*, and more particularly, the Great Miſtakes they have fallen into in point of Time, ſeems a more *formidable Objection* againſt the Freeneſs and Publickneſs of the *Interpretation of Prophecy*; and miſtakes to Time; For when Wiſe, Learned, Sagacious, and very Diligent, Zealous, and Holy Perſons have ſet themſelves to inquire, and find out the Mind of the *Spirit*, and have not found it, but have diſagreed among themſelves; and ſo *ſome* muſt be in miſtakes; For they cannot differ, and all be in the Right; This is much more againſt *the Interpretation of* Prophecy, being not *private*, than if none had attempted: For were it not under Reſerve, why have they not been more ſucceſsful in finding, that have ſo tryed, and put themſelves forth to the utmoſt therein.

Answ. 1. We ought to be very wary to urge either Mistakes or Differences of *Interpreters*, in *interpreting Prophecy of Scripture*, lest we shut our selves out of all *Interpretation of Scripture* in General; yea, even out of Great Points of Faith, and Truth of the Gospel; Because in all these there are Great Differences of Explication; and therefore Mistakes on some side: Should we therefore Reason, These are so Dark and Reserv'd as not to be medled with? This would be an high Dishonour to our Christian Profession; Let us much rather make our Attendances to *Reading* and *Meditation*, more Inward, Constant, Serious, Deep, Humble, with more earnest Supplications for Divine Assistance, and *Free Communications* of his Spirit, the Author of all Knowledg in the Truths making *wise to Salvation*, and so in *Interpretation of Prophecy*.

Answ. 2. Whensoever Any have fallen short, or are mistaken in the *Interpretation of Prophecy*, we must conclude there was a want of Due Attendance; and God Left even Good Men and his Servants so to themselves, that they have miss'd in what they have seem'd to themselves, or even to others, to have attain'd. But in the mean time nothing is to be charg'd upon *Prophecy of Scripture*, or *the Nature* and *Constitution of it* as to *Interpretation*; as if it were dark and incertain, and we could ne're be sure whether we had it aright or not, so contrary to the Apostles Doctrine concerning it; For as no Weakness or Indisposition of the Eye, or Disadvantage in Avenues, or Entrances of Light, are to be charg'd on the Light it self; so none of the *Hallucinations*, or oversights, or *Stumbles of the Interpreters of Prophecy*, are to be imputed so much to the *Difficulty of Interpretation of it*, as in it self; but to our Dullness of sight, or *hearing*, what *the Spirit* hath therein *said to the Churches*. Nor is any one therefore to be discouraged, but only cautioned, *not to be high minded*, but *to fear*; Even as the many Miscarriages in persons *seeking Eternal Happiness*, should not deter us from walking in the *way of Life*, but oblige us to do it with an *holy fear and trembling*, lest we should so much as *seem to fall short*.

Object. 3. It will be said, It is true, Nothing is to be laid to the charge of *Prophecy* it self, or to the *Constitution of it* for such *Interpretation*, as God intended for it. But it may hence be collected, God intended *Prophecies* should be kept secret, until either they shall be opened in such a glorious state of the Church, as is signified by

by the *Kingdom of Chriſt*, or till each *Prophecy* ſhall be fullfilled; or, at leaſt, till as near the *Time of fullfilling*, as it was when *Daniel* by *Books underſtood* concerning the End of the Seventy Years Captivity.

Anſw. 1. Nothing of what is mentioned in this *Objection* will ſatisfy what the *Apoſtle Peter* hath here affirmed; For that *Prophecy* ſhould be a *Light ſhining in a dark place*, can by no means be accommodated to the *ſtate of the Kingdom of Chriſt*: That could ne'r be ſtyl'd by the *Apoſtle* a *dark place*; although it is moſt True, *Prophecy* ſhall lye open, as a Volume, moſt clearly and fully underſtood, in the Hall (as I may ſay) of that Palace of the *Kingdom*; but not as in a *dark place*, but as Light uniting with Light, unto perfect Brightneſs; Then it is the *Day* ſhall *dawn*, and the *Day-ſtar ſhine* in the very *Hearts* of all the Servants of Chriſt, and the *Light of one Day be as the Light of ſeven.*

Nor can the *Apoſtles* ſenſe be made good by *Prophecy* being underſtood, when fullfilled: For indeed the Diſputes are as Great concerning the Time, at which *Prophecies*, that undoubtedly have been long ago *fullfilled*, were fullfilled as concerning *Prophecies* yet to be *fullfilled*. And though it may well be allowed, that there have been ſome Bruits and Noiſes of the Things foretold by *Prophecy*, that they were coming to paſs at the time they did come to paſs; yet there are Two Things evidently intended by the *Apoſtle* as the Great Scope and End of his Diſcourſe, much to be conſidered by all that would find the Purpoſe of the Holy Spirit by him.

1. That there is one *Glorious Day*, and *Day-Star* to break out and *ſhine in the World*; which is the Great Point at which *Prophecy* aims, and into which it ſhall unite, as a Leſſer *Light* with a Greater, and *more Glorious*: which is indeed the *Kingdom of Chriſt*, and to which the *Apoſtle* had reſpect, as is to be ſhewn throughout this *Epiſtle*. This is that Time of the *Reſtitution of All Things*, of which all the *Prophets* have ſpoken, *ſince the World began*, as that ſame *Apoſtle Peter* ſpoke. *Acts* 3.21. This is the *Myſtery to be fulfilled*, as he him ſpoken, or *Evangelized*, as Happieſt Tydings, by *All his Servants the Prophets*: Rev. 10.7. *Prophecy* is therefore a *Light ſhining* till then, and guiding to the Time when it is to begin, and then falls in One with it, as the forenam'd Scriptures ſhew.

2. There

2. There is a very particular *dark place*, that *Prophecy shines* as a *Light* in, till *then*; and it is indeed the whole Time from the *Day of the Kingdom of Christ* at his *Resurrection* and *Ascension*, till it *dawns* and *rises* as a *Day-star*; but it is yet more particularly the Time and State of the *Apostacy*, which is as a *Smoak darkning the Air*, even the whole State of Christianity in the very *Heavens of it*. *Prophecy* shines therefore as a *Light in a dark place*, giving Assurance of, and shewing the Time of that Day; and *Day-Star dawning* upon the World; till it shall Illuminate into the very Heart, with its mighty Influences and Beams of Glory.

Object. 4. It is to be further urg'd, If the Time of this *Kingdom* and *Glory* be not generally known, and agreed upon, it can do but little Service for the Inlightning the *dark place of the Apostacy*; and that we do not find it hath been; and if *Prophecy* be not in its own Constitution of *private Interpretation*, yet if it hath Eventually proved so, how is the *Light* of it seen?

Answ. 1. It is very agreeable to the Wisdom and Glory of God, that the Fountains of Truth should be running, and the Lights of it shining, though the Streams and Rays are not received, nor have their kindly Effect; as the *Evangelist John* says, *The Light shineth in darkness*, though *the darkness comprehend it not. God left not himself without Witness among the Heathen*, though we know of Few who *received the Testimony*, Acts 14.17. How many have the Gospel-Light without its proper saving Eff.&!

Answ. 2. There hath been a strange Collineation, or Levelling, and Aiming of the Servants of God upon the Years of this Last Part of this *Seventeenth Century*, for the *Glory of Christ's Kingdom*; and besides some Later, a *Prophecy* found in the Study of *Justus Lipsius* transcrib'd into the Preface of Dr. *Mayer*, to the Volume of his *Interpretation* on the *Prophets Great and Small*, is perpendicular on the Year Ninety Eight, in such a Language as speaks Effects begun, and in their Course as at Ninety Seven, as shall Appear in a short Appendix to this Treatise.

But to All that hath been said, it may be added, in satisfaction of the Principal Objection; that supposes *Prophecy* hath not been understood till fulfilled. It is very plain, we cannot give a certain Account what Light God may have given his Servants into *Prophecy* in any Times. He gave *Noah* the Ixct Time of an Hundred and Twenty Years before the *Flood*; to *Abraham* Four Hun-

Hundred years from the Time of that *Oracle* to his *ſeed* Returning from the *Egyptian Nation*, after God had *Judg'd* them; Till which time They were under that oppreſſion; According to which *Moſes* very Probably thought, *His brethren would* have *underſtood*, *God* would *deliver his people* by his *hand*; Becauſe it grew ſo near the time, and *Moſes* was a perſon ſo ſignalized by God in his miraculous preſervation, and his having the offer of being *called the Son of Pharoahs* daughter, and yet *Refuſing* that Glittering Honour, as mark'd out by God for much Higher, *viz.* In the *deliverance* of his *People, with whom he Choſe to ſuffer Affliction rather then to enjoy the pleaſures of ſin for a ſeaſon.* Of all which I have no doubt, He had the notices from the four hundred years, He knew were Given to *Abraham*; *The Children of Iſſachar were men, that had Knowledge*, and *underſtanding of Times*, and *Knew* what *Iſrael ought to Do*; 1 *Chron.* 12.32. And undoubtedly ſome *Oracular* Inſtructions they had Joyn'd with *Jacobs Prophecy*, by which they knew, *Judahs being a Royal Tribe*, and that the *Lyon* of the *Tribe* was the *Emblem* of it, even till Chriſt, the *Lyon* indeed of it; and they Collected *Davids* Royalty ſhould then begin; *Daniel underſtood by Books*, not onely the *Book* of the *Prophet Jeremy*; But (as we may very Reaſonably ſuppoſe) by the *Books* of other Servants of God, that Kept, or Searched Records of Times, according to *Jeremies Prophecy*; I doubt not, *Simeon Waited* for *the Conſolation of Iſrael* according to *Daniels Seventy Weeks.* What Light God gave to his ſervants in the Firſt times of Chriſtianity, we have not ſuch certain accounts as might be deſired: But as it is reported to us by *Eccleſiaſtick Hiſtory*, It was foretold of *Julian*, he was *Nubecula cito Tranſitura*, a *Cloud that would ſoon vaniſh.* But this I am ſure was according to *Prophecy*, that *Satban* being *caſt down* by the change of the *Pagan Empire* into the *Chriſtian Empire*, After *Conſtantine* there could be in the *Roman Empire no place found for him any more*, of continuance in its Heaven (though ſome ſhort Attempts there might be, as of *Julian*, *Eugenius*, *Argobaſtes*, *Maximus*) in his *Pagan Supremacy*; altho under the Name of Chriſt, as it were in his Right, and as the *Vicar* of the *Fifth Monarchy* (f him the *Manly Birth* on the *Throne*, Satan crept in as an underminer, and in the *Anti-Chriſtian* Supremacy He hath a *Throne as on Earth*; whether therefore the Speaker had his Ground it ſelf in *Prophecy*, The thing it ſelf had; and it could not be otherwiſe, but that the *Empire* of an *Apoſtate* to *Paganiſm* muſt be very Short, ev n as of a Prince relapſing to Popery in theſe *Nations.*

It was the buſineſs of *Anti-Chriſtianiſm* to ſuppreſs the *Interpretation* of *Prophecy*, that had ſo dreadful an Aſpect upon it ſelf, as much as it could; yet the common Fame and Bruit of *Anti-Chriſts* coming was ſpread far and near, when the *Chriſtian Empire*, which was the *Let*, according to *Theſ.* 2. c. 2. was taken *out of the way*; the joynt being ſo Natural between the *Chriſtian Ceaſing*, and the *Anti-Chriſtian Beginning* to ſupplant, having ſo much of the Name *Chriſtian*..

The Voicing the *Papacy* to be that *Antichriſt liſting up himſelf* above what ever was called *Sebaſt* or *Auguſt*; as he did about that Time; was heard all along from the time of *Petrus Waldo*, till the *Reformation*; and ſince the *Reformation* how many Eminent Servants of Chriſt have Labour'd with ſucceſs in the *Interpretation of Prophecy*, notwithſtanding ſome particular miſtakes; with whom I humbly joyn my ſelf a *Fellow Labourer*, and one that hath *taken part of their Labour*; and now the *Fields* are *white* unto the *Harveſt*, when many others ſhall *enter into our Labours*; *according to that Saying*, *One ſoweth*, *and another Reapeth*; *and yet he that Reapeth*, *ſhall yet receive wages unto Life Eternal*; *ſo that they who have ſown*, *and they that reap*, *may Rejoyce together.*

And indeed, the Time is now ſo near, that whatever Influence, That nearneſs may be hop'd to have upon *Interpretation of Prophecy* according to Truth I may humbly hope for; For tho the Time of *Daniels public Interpretation* upon the *Seventy Years*, was nearer to their End; yet the Time of his underſtanding was undoubtedly earlyer; The Time of his *Prophecy* was deſigned to be cloſe upon the very end of the *Seventy Years*, and that ſo ſollemn *Prayer*; for elſe it is Evident, *The Time of his praying was every Day*, *towards the Deſolations of* Jeruſalem, *with his Windows open'd Toree Times*, with foreſight of the very time.

Seeing then the very Time of *Ninety Seven*, I have now for ſome years pitch'd upon, as the very Time, when the *Deſolations of the Sanctuary ſhall be Accompliſhed*, and the *Kingdom of Chriſt* be in *Succeſſion*; of which I find dayly new Confirmations, and Aſſurances, as the Time Approacheth; Therefore I hope I ſhall be Enabled, and many Servants of God with me, to *ſet our ſelves* dayly by *Supplication*, and *Prayer*, and *ſo much the more*, *as we ſee the Day approaching.*

Obj. 1. It may be ſaid, what is the Good, or Advantage of *Knowing* the *Secrets of Prophecy*. or the Times more eſpecially Defined by it; have we not ſuch plain Doctrines and Rules of Scripture

Scripture, that are every way ſufficient to take up our Time, and Thoughts, that are more ſure, and certain in their tendency to God, and have leſs of Scruple and Diſpute in their Senſe, and Importance?

Anſ. 1. Whatſoever is vouchſafed to us by God, as a Manifeſtation of, and Revelation from himſelf to us in his Word; not to regard, receive, and improve it, is in the Scripture Phraſe, *a wearying of God*, Iſa. 7. *Ahaz* made a fair and plauſible Pretence of Truſting God without a *Sign*, when God ſo Graciouſly offered it to him; he ſaid, *He would not Tempt God*, and yet this his Refuſal was called a *wearying of God*; God underſtanding much better what is neceſſary for us, and to our advantage, than we do our ſelves; and if he hath given us a Rule of Times, it will be found to be our great Sin, and Neglect, if we do not ſearch, and enquire, every one in our places, *What of the Night*, and alſo how near the *Morning is Comming*. Eſay. 21. 11.

Anſ. 2. Let us ask what Good it was to *Noah*, that God told him, The *Old World* ſhould have only the Reprieve of an hundred and Twenty years before the *Flood*? What Good was it to *Abraham*, when God told him, It ſhould be Four Hundred years, ere his *Seed ſhould be brought back*? What Good was it to the *Church of the Jews* to be aſſured, the *Babyloniſh captivity ſhould be but Seventy Weeks*; and that there ſhould be but *Seventy weeks* of years from the full Reſtoring *Jeruſalem*, to the *comming of Meſſiah*? Such as was the Good of theſe Manifeſtations to the Servants of God; ſuch is the good, that ariſes from the Knowledg of *Time*, *Times*, and *Half Time*, the 1260, 1290, and 1335 days of years, given as the meaſure of the *Antichriſtian* Times; as the Meaſure of the Preparation for the *Kingdom of Chriſt*, till the Glory of it; ſuch is the Knowledg of the 2300 *Eves*, *Morns* from the *Babyloniſh Captivity* ending, to the *Juſtification of the Sanctuary in the New Jeruſalem*, according to the *Viſion* of *Ezekiels Temple*: And Laſtly, ſuch is the Good of the Knowledg of the 1000 years Glory of *Chriſts Kingdom* manifeſted to us; and then of the *Kingdom Delivered up to God* and the *Father*, the Laſt end, and Conſummation of All.

I have thus far argued the Grand Aſſertion, that All, and every *Prophecy of Scripture* is not of *private Interpretation*, and therefore not *prophetick Numbers of Time*, but that there are Standards

of

of *Interpretation* inlaid into *Prophecy* it ſelf; and ſuch Aſſiſtances from that *publick Spirit* vouchſafed to All that wait for them; that it is juſtly to be ſtiled not *private* but *publick Interpretation*; I have alſo counter-argued all the *Objections* I could diſcover; I come now to the Third Head.

Head 3d. The Third Head ſhall be to conſider, What *Standards*, according to *Scripture-Reaſon*, and the *Ballance of the Sanctuary*, there are, by which the *Interpretation of prophecy* may be judg'd to be *a True Interpretation*, when it is offered us by any one that hath made it; or whereby the perſon that hath himſelf made it, may know it to be Juſt, and according to the Senſe of the *Holy Spirit of prophecy*, and his Conduct into that Senſe.

The *Standards of Tryal* for the *True Interpretation of prophecy*, I would lay down, are Theſe:

1. When the *Types* and *Symbols of prophecy* in the *Old and New Teſtament*, are taken, All, as under One intire View and Conſideration, and ſo *Analogized*, and ſhewn in their Agreement one with another, as to make up a Full and perfect Portraicture and Table, each Part appearing in its proper *Symetry* and Proportion, in its own Scituation, in its Lively εὐχροια, the Beauty, and Lively Air of *prophecy*. This is like a *philoſophick Syſtem of the Creation*, ſolving All *Phenomena*. But if we take ſome ſingle Parts only, though there may be handſome and fine plauſible and probable Deſcants upon them, as they ſtand by themſelves, and if they alone were to be anſwered for; Yet when they come to be examined by the reſt of *prophecy*, and it be conſidered, how one part anſwers another, in the whole Frame of *prophecy*, and one ſingle part under ſuch or ſuch a Deſcant; Thoſe Deſcants will be diſcovered to be only worthy of Rejection This therefore I have endeavoured, and moſt cloſely and diligently attended to in *the Scheme of prophecy* I have given, *viz.* to make a Juſt and Full Agreement and Correſpondency between All parts of it, and a Conciliated Harmony in the whole Frame of *prophecy*.

2. In the point of *prophetick Numbers* the *Standard* is,

1. That *All the Prophetick Numbers* are made to meet alſo in One full and intire Conſideration and Computation of them one with another, and not any of them ſingle, and by themſelves

ſelves only. And that they be ſo both diſtinguiſhed, and yet ſo joyned, and ſo concerted, that they ſtand fair one with another: Elſe the application of them will be precarious, incertain and contingent only.

2. That when they are thus both Diſtinguiſhed and Harmonized; they can be applied and aſcertained by that Application to ſuch Events, as are witneſſed to, and acknowledged by the moſt known, agreed and general Records of *Hiſtory and Chronology*; providentially prepared by God to *Gibeonite*, as it were, to *Sacred Prophecy*; to give both Teſtimony to the Truth of *Prophecy*, as alſo to be Helps to the *Interpretation of it*; if *Interpreters* take care to compare one with the other, or would be perſwaded to do ſo. Furthermore, theſe being ſo ſettled by Compare, and ſo Teſtified, enable the *Interpreter* himſelf, and thoſe to whom his *Interpretation* is offered, to Judge whether the *Interpretation* be True, and whether it be *Juſt* and *Right*: Whereas, if either there be no Concord of Supporting *Hiſtory*; or that if it be not as a *City on an Hill*, *Hiſtory* univerſally Known, and agreed; the *Interpretation* will be but Dark and Lubricous, and the ſtanding upon it not firm and ſtable.

3. When the *Prophetical Numbers* being by Fair and Juſt Commiſſures, Joyn'd to, and United with the Plain *Hiſtorical* firſt Part of the *Scripture-Line of Time*, Run on together in a ſtrait, even, progreſſive Motion, from the *Creation* and *firſt Sabbatiſm*, ſo as to Run upon a Laſt Iſſue and Event; Great enough to be that Laſt, and to conſtitute a *Fullneſs of Times*, or of *All Times*; the *New Creation and its Sabbatiſm*, the *Apocataſtaſis*, or *Reſtitution of All Things* to the Firſt State, and much above it; the *Anacephalaioſis*, or Bringing All under Chriſt, as the *Head*: And all This, as I ſaid, in a Strait, Even, Progreſſive Motion, Taking in at their Juſt and Proper Seaſons All other Great and *Cardinal* Events, Emboſſing the *Line of Time*; and principally that Great and Soveraign One, the *Coming, Dying, Riſing and Aſcenſion* of our Lord Jeſus into Heaven, ſtyl'd by the Apoſtle, *the Fullneſs of Time*; the greateſt Honour of Time, except the Forenamed *Fullneſs of All Times*. Theſe Two, *The Fullneſs of Time*; and the *Fullneſs of Times*, or *of All Times*, ſtand thus Diſtinguiſhed, *Gal.* 4. 4. and *Eph.* 1. 10. *and Fix all Time.*

Now This Conſtant, Even Progreſſion of Time, keeps All *Interpretation* at a Gauge, and at a Certainty, from a Fugitive,

or Arbitrarious wandring hither and thither; and is the greateſt ſecurity for the Truth of it; both to the *Interpreter* himſelf, and to All that would put his *Interpretation* to the Teſt, that can be; For thus Nothing can be taken in, nor thruſt out at pleaſure; nor can there be Any Other Events ſhuffled in, but what are found in that very Juſt and Natural Order of Time, according to all *Hiſtory*. Thus *Interpretation* comes to the ſame Certainty as the Progreſſes of Time it ſelf; from Day to Day, Month to Month, Year to Year, and *Century to Century*; or as the parts of the Body in their True Situation one to another. Whereas any other way of *Interpretation* hath its Starts and Leaps, its Subterfuges and Evaſions, without Certainty or Fixedneſs.

3. Another Standard of *Interpretation of Prophecy*, is, when there are found in the *Interpretation*, ſome ſurprizing Tranſcendencies in the Contrivances and, as one may humbly ſay, *Artifices* which the *Spirit of Prophecy* hath inlaid the *Prophetical* Frame with, and engraven upon it, as upon the *Stone* that hath *ſeven Eyes*, throughout Perſpicuous, as well as Perſpicacious. And theſe falling in with the more Eſſential, and Subſtantial Parts of *Prophecy*, and the Events Anſwering in not only thoſe Subſtantials, but thoſe Extraordinaries, as it were, Peices of Art, in the Frame of Prophecy; They muſt needs give ſometimes even Ravithing Tranſports of Satisfaction, and Aſſurance; That one hath the *True Key of Interpretation of Prophecy*, by the Becomingneſs of the Work to the Great Artiſt, when *Materiam ſuperat Opus*; The Curiouſneſs of the Work exceils the very Materials wrought upon.

Even as beſides the main Pillars and Rafters of the Creation, and the more Bulky Parts of the *Animal Creatures*; ſuch Exquiſite Curioſities are found herein; They, as much as is poſſible, give Scientific Proofs of the Supreme and Divine Workman: and when any one hath found them, he cannot but break out into a Kind of *Eccſtatical* Ἐύρηκα; or, as *Galen*, into an *Hymn* to the *Creator*, upon beholding the Admirableneſſes of his Divine Hand, in the *Animal Contextures*; For both in the Works of God, and in his *Prophetick Word*, ſuch Wonders plainly diſcovered give greateſt pleaſure, both in regard of the Beauties of the Hand of God, and in regard of the Joy, that we have receiv'd the *Key of Natural*, or *Prophetick Knowledge*.

I have Found.

For

For theſe are *Great Things*, we looked not for, and meeting with them unexpectedly, we become more than Aſſured, even Triumphantly Aſſured; For thus it *becomes him*, whoſe *Underſtanding is Infinite*, both in *Creation, and* Prophecy, to abound to us beyond All we could *Aſk* or *Think*; and though our Aſſurance might be ſolid without theſe, yet it would not be vivid, and ſo high.

4. A Fourth *Standard of True Interpretation of Prophecy*, is, When there is Found in All Parts of the *Interpretation of Prophecy*, a perfect Agreement between *Prophecy Interpreted*, and the *Grand Principles of Scripture*, which the Apoſtle calls *Prophecying according to the Analogy of Faith*: When *Prophecy* is ſo *Interpreted* concerning the *Kingdom of Chriſt*, that it be not Repreſented as *a Carnal, Senſual Kingdom*, but like it ſelf, *Holy and Spiritual*; That it Agree with the Apoſtles, and our Lords Doctrine, concerning the *Reſurrection*, both as to the *Saints dead and ſleeping* in and by *Jeſus Incorruptibly Raiſed*, and the *Living Remaining Saints Changed*, and as to the wicked *Riſing to Condemnation, to Shame and Contempt*; that *Prophecy* is not made to *call the Proud happy*, or to *make ſad the Souls, whom God would not have made ſad*; that *Darkneſs is not put for Light*, nor *Light for Darkneſs*; That thoſe *Black Names in Scripture-Prophecy*, as *Beaſt*, *Falſe Prophet*, *Whore*, *Horns Giving their Power to the Beaſt*, be applied to ſuch Perſons, and Things, as the *Conſtant* and moſt Avowed Doctrine of Scripture makes worthy to be ſo *Character'd*; however call'd by *Great and Glorious Names* in this *Dark place of the Apoſtaſy*. And on the other ſide, that Perſons and Things be *Cloathed* with the Honourable Names, *Prophecy* hath put upon them; as the *Woman Cloathed with the Sun*, *Witneſſes*, *Martyrs of Jeſus*, to whom the ſame *Conſtant* and Allowed Doctrine of Scripture will Allow them; although in this Thick and Groſs *Atmoſphere* they are *Bandenitoe'd* with other Names, as *Hereticks*, *Schiſmaticks*, *Factious*, or *Fanaticks*.

5. The Crowning, and Topping, and moſt Aſſuring Standard for the *Interpretation of Prophecy* is, when a Thread and Line is Laid from ſome Plain, and Litteral *Interpretation of Prophecy* by the Holy Spirit of *Prophecy it ſelf* in one Place, to ſuch Litteral *Interpretation in another place*; till we come at laſt to that Iſſuing Point of All *Prophecy*, *The Glory of the Kingdom of Chriſt*:

We

We have the Beginning of the *Four Monarchies* in *Nebuchadnezzars Image* by very Litteral *Interpretation*, ſettled in *Nebuchadnezzar* himſelf; For *Daniel* ſaid to him, *Thou art this Head of Gold*, Dan. 2. The *Perſian* and *Grecian Monarchies* are in the ſame manner by Littteral *Interpretation of Prophecy*, aſſured, *Dan.* 8. In the ſame manner the *Epoch of the Revelation* is Aſſured by the Apoſtles being in the *Spirit* on the *Lords Day of the Reſurrection*, Rev. 1. c. 5. By the Mention of the *Lamb Newly Slain*. The *Fourth Monarchy* is Aſſured to be Current in the Time of the *New Teſtament* by *Auguſtus Cæſar* Cenſing all the *World*, *Luke* 2. By the *Litteral Interpretation* of the *Great Whore* to be the *City Reigning then*, or that at that preſent was Holding the *Kingdom* over the *Kings of the Earth*, which could be no other than *Rome*; For no other had then the *Kingdom*: beſides the *Seven* Mountains, on which ſhe Sate, is Litteral; The Seven Succeſſions of Government are given Litterally; And that under the *Beaſt*, is Affirm'd to be the *Seventh Succeſſion*, as *Head*, and the *Eighth* as *King*; The *Sixth* Succeſſion is Litterally Affirm'd to be then in Being, or now is: that the *Seventh King*, being the *Chriſtian Emperours*, was no *Head*; It is Litterally Aſſur'd, the *Eighth King*, but *Seventh Head*, call'd *The Beaſt*, *goes into Perdition*, and the *Kingdom of Chriſt* immediately Succeeds; Now all theſe do ſo lead us in the True Line, and Courſe of Time, that we cannot be ſurer of the Courſe of the Seaſons, and Months, that run along, and fall out between Seaſon, and Seaſon; then we are of the Things, which in Event or Matter of Fact, and Hiſtory run along all this Time, from the Reſurrection of our Lord, and Anſwer the *Symbols*, and *Images of Prophecy*; Hereby then the *Seals*, the *Trumpets*, with the grand Events Compriz'd under Them are made moſt certain to Run along the Time of the *Roman Empire* from the *Appearance of Chriſt in the Fleſh*, *at the Fullneſs of Time*, *to his Appearance in the Fullneſs of Times*, *or of All Time at the Kingdom of Chriſt*.

Now if any one ſhould ſay, Theſe Standards of *Interpretation* of *Prophecy* of *Scripture* are not ſufficient to ſecure *Interpretation* according to them, to be alſo according to the Mind, and Senſe of the *Holy Spirit of Prophecy*; I ſhould be Bold to ſay, he either Contradicts, what the Apoſtle hath ſaid, *That Prophecy of Scripture is not of private Interpretation*; or he muſt ſuppoſe the Senſe of the Apoſtle in theſe very words, *All*, *Every Prophecy of Scripture is not of private*

private Interpretation, are, as, or more Dark, and more Hard to be Underſtood, than the Darkeſt *Prophecy of Scripture* it ſelf; and Further, That things may be made by Art. or by Chance to fall into an Exact Harmony with the *Word of Prophecy*; or that even a Serious, well grounded Reſearch of Scripture, according to all the Commands, and Encouragements of the Word of God, and a keeping cloſe to all the Rules of Scripture, and Reaſon in ſuch a Search, may be all to no End, or purpoſe; we are never the Nearer to the Truth and Mind of the *Holy Spirit* of *Prophecy*, than if we had never ſearch'd at all; which how Opprobrious and how near to Blaſphemy againſt the Holy Spirit, It is ſo to ſay, I leave to every ſerious Conſiderer to Judg.

Now as to what I have my ſelf done, I cannot without Tranſcribing a Conſiderable Part, of what I have already Written, and made Publick, ſhew; How cloſe I have kept to theſe Rules, and Standards, given by my ſelf for *Interpretation of Prophecy*; Nor will I preſume to ſay any thing in the groſs concerning it; I will only firſt make my Humble Petition to any Perſon, able to Weigh, and to Conſider, and to Compare one part of Things with another; that if I have been wanting in any one, he would pleaſe by Free Entercourſes to Remonſtrate it to me, and to allow Liberty of Debate upon it, that ſo a due Care may be Taken to Vindicate, Enlarge, Strengthen, or if neceſſity ſhould ſo Require, to Retract or Reform.

I will therefore here ſubjoyn but ſome of the grounds I have reſted upon in the *Interpretation of Prophecy* according to a few Notes on theſe Standards, as the Next Head of Diſcourſe Propoſed.

I Firſt, according to our General Scripture Account, *Fix Hiſtorical Time.*

For the drawing then into one View the *Types* and *Symbols* of *Prophecy*, from the Time the *Spirit of Prophecy* was pleas'd to Compoſe it into a *Scheme*, and had prepar'd ſo to do; I have conſider'd the *Archetypal Viſion of Ezekiel's Temple*, and *City*, c. 40. to the End: Repreſenting the *Kingdom of Chriſt* in its Glory, and the *New Jeruſalem* alſo having the *Glory of God*: Now when this was once given, it becomes a Standard; gives Types to the State of the Church of God from that Time among the *Jews* before Chriſt, and in the Days of our *Lord in the Fleſh*, then of the *Jewiſh* and *Gentile Chriſtian Church* in all the States of it; either in the Dartings out of the Glory of it; or the Stops, Stays and Darknings of its Glory; becauſe, as is Evident both

by Scripture, and Experience, that Glory hath been, and yet is under so long a Delay, from the Time of that *Vision* given to this Day.

Now this I have all along observ'd, from *Prophetick Vision* to *Prophetick Vision*, through the *Prophecy of Daniel*, and of the *Revelation* in those Express References to that, as I justly call it, *Archetypal Vision*, from the very giving it to the End; And I Account it as a Pole-star; like the *Star* that Led the *Wise men to Christ*; so this *Vision* shapes an Unerring Course to the *Kingdom of Christ*.

And because, one Principal Point in that *Vision* of *Ezekiel*, was the *Throne*, Leading to the *Throne of God, and of the Lamb in the New Jerusalem*, Ezek. 43.7. *and* Rev. 22.3. And that there was to be, as I have said, so long a Delay; Soon after the *Vision* of *Ezekiel* given, There is a *Vision* given to *Daniel*, c. 2 in *Nebuchadnezzars Image*, and of *Four Beasts*, c. 7. describing *Four Monarchies*, as *Four Thrones*, which should successively reach to the *Kingdom* and *Throne of Christ*; And then, as it is expresly said, the *Thrones* were *cast down*; these Counter *Thrones to the Throne of Christ*; and the *Throne* of the *Son of Man* Established alone, *Dan.* 7. v. 9

This therefore I lay before me, as another *Archetypal Vision*, relating to the Powers of the *Gentiles*, and the Enemies of the *Kingdom of Christ*.

And having to do with the *Roman Monarchy*, the last of the *Four* from the Times of the *New Testament*: I most particularly consider that: and Finding, that the *Evangelist Luke* gives an Early Notice of it as an *Universal Monarchy* in *Augustus Cæsar* Commanding a *Cesse* of the whole World, as his own Dominion, *Luke* 2-1 Even before the Birth of our Lord: I conclude this must be the *Fourth of Daniel's Monarchies*; For though some would have it the *Macedonian*, as Divided after the Death of *Alexander the Great*; I find, That cannot be, both because the *God of Heaven would not have set up a Kingdom in the Days of those Kings*, as is expresly said, *Dan.* 2. v. 44. and also because, *The Kingdom of Christ*, Even yet, is not that Universal Dominion, it was Foretold, it should be: And Lastly, because I find so Admirable an Harmony between the *Prophetick* Figures in the *Revelation*, and the plain *Historical Accounts* of that *Monarchy*; and that the Spirit of God hath even to plain Litteralness, or more than so, Interpreted it to be *Rome* and its Empire; I lay therefore before me this *Roman* Monarchy in the *Pagan Empire*; in the

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Antichriſtian Empire, viz. The *Papacy*; which to give publick Notice, it is a *Throne*, Aſſumes ſo Solemnly, and Notoriouſly *Enthronization* to it ſelf; and the *European* Kings given as *Horns* of Strength to it: as alſo the *Mahometan Saracens*, and *Turks*, coming as two *Woes* upon it, are adjuſted in Time.

Now finding the *Iconiſmes*, or Images of Prophecy every way Agreeing herewith, both in the Freeſt *Analogical*, and even *Literal Interpretation*, as I have ſhewn, all parts ſquaring one with Another; I cannot but be thus far aſſur', The *Interpretation of the ſure word of Phropheſy* muſt needs be Fair, Juſt and Right; or ſeeing no other *Interpretation* can be Found thus to Square, *Prophecy* muſt be indeed of *Private Interpretation*, altho the Apoſtle aſſures it is not ſo.

More particularly with Relation to the *Prophetical* Numbers of Time, I Found the purely *prophetical* Time on that *Baſis*, or Ground of it, the Three Hundred Ninety Days of Years of *Ezekiel* his *Bearing the Iniquity of the Houſe of Iſrael*. Theſe I make Sevenfold, according to the *Standard of Seven* God ſo often fixes in the punniſhment of Iniquity, *Levit.* 26. And ſo they comprehend in that Sevenfoldneſs, (which makes the 390, 2730,) the *Forty Days of Years* of *Ezekiels Bearing the Iniquity of the Houſe of Judah*, and the *Twenty Three Hundred Eves*, *Morns of the Sanctuary Troden under Foot*, until the *Sanctuary Cleanſed*, or *Juſtified*, according to *Ezekiels Viſion*, in the Glorious *Kingdom of Chriſt*.

Theſe Twenty Seven Hundred Thirty Years, making Seven Times Three Hundred and Ninety, is one of the Tranſcendents I find in the *Scripture-Line of Time*, according to my Computation of it, and the *Third Standard* now given.

In this Grand Portion of the *Line*, *viz.* Of the *Twenty Three Hundred Eves*, *Morns*; Fall Evenly and Juſtly All the Numbers of Time given after in *Daniel*, and the *Revelation*; or that can be ſuppoſed neceſſary to fill up any Spaces according to *Hiſtory*; or that are neceſſary to make up the 2300. although the Numbers are not, in Leſſer or Collatteral Lines to the 2300, Named in *Prophecy*, which Yet muſt be, and are Seventy Five before the *Weeks*, and Four Hundred Years after the *Weeks*; For all others are expreſly named in *Scripture-Prophecy*; But however, as I have often ſhewn, All Agree in their Juſt Order, and Agree among themſelves, and Agree with the Notes of Diſcerning them, Scripture hath given; and Laſtly, Agree with *Hiſtory* and General *Chronology*. All

which

which make as great Assurance, as can be of a True Computation and Account; seeing neither Chance, nor Art can Tune Things to such a Manifold Agreement; For, as They say, *Res nolunt Decipi*, Things will not be deceived, nor imposed upon; so they cannot be Forc'd, Compell'd, nor Flatter'd into an Agreement, and so manifold an Agreement; when the Natural, Mutual Respect, they have one to another, does not incline them.

That particular Portion of the *Line of Time*, given to measure the Time of the *Apostasy* by, so often, and so variously given; *viz.* *Time, Times, Half a Time*; Twice *Forty Two Months*; Twice *Twelve Hundred Sixty Days*; and *Three Days and an half*; and so the Last *Thirty*, and *Forty Five*, most Evenly and Justly, according to the *Line of Time*, take hold of, and succeed one another in their Just Places. The 1260 concert with the *Ten Kings Receiving Power at one hour* with the *Beast*; The *Beasts Supremacy*, the *Mahometan Times*; (So as to give all the Assurance that can be) Fall in One with Another; All according to the Justest Configurations of *Prophetical Images*, and *Historical Events*. And herein I observe Four Transcendencies, which most unexpectedly and surprizingly meet the Considerer herein, according to the *Third Standard* here given; and would make the Meditative upon them cry out, *I have found, I have found.*

1. That as *Scripture-Prophecy* gives the Time by *Moons* to the *Gentiles*, and to the *Beast*; and *Days of the Sun*, to the *Witnesses*, and the *Woman*; and that these *Days* of the *Sun and Moons*, are to Agree one with another, as *Lunar* and *Solar* Time do; I find, according to my Calculation, they do Agree according to the so celebrated Rule of the *Golden Number*; and that thereby the Succession of the *Beast*, or the *Antichristian Papacy*, according to the Exact Laws of Succession, to the *Christian Emperor*, as *Seventh Head*, and *Eighth King*, *Revel.* 17. 10, 11. is fix'd at 475, or 6. as it ought, according to all *History*, to be; and determin'd to its End, or *Going into perdition* at 1697. *Lunar Time and Solar* Falling in Exactly according to all *Chronology* with this *Prophecy*.

2. According to my Calculation, by the Time, the so known Character of Time, *Indiction*, or accounting by *Fifteens* of Years, was well known and settled after *Constantine*; the *Spirit of Poophecy* hath Adopted it to Enter into its Own Com-

Computation of Time; For the *Time, Times and half Time,* beginning accordingly at 437. are in the whole, and in each Diviſion, caſt into *Indictions*, or *Fifteens of Years*; viz. the *Three Times*, or *Thrice Three Hundreds and Sixties*; and the *Half Time*, or the *One Hundred Eighty*; and for their ſakes the *Thirty*, making 1260 1290, by Two *Fifteens*; and the *Forty Five* making 1290 to be 1335. *Dan.* 12.11.12. is evidently by Three *Indictions*, or *Fifteens*.

And to All this may be added the Obſervation, that the Words choſen out by the Spirit of God in the *Chaldee*, *Hebrew*, and *Greek*, to expreſs *Time, Times and Half Time*, ſo Sworn by Chriſt, as to be Determinate Time, may be Emphatically Tranſlated *Indiction*, or *Indicted Time*.

Now what can this mean? but that, Over-Ruling Providence ſo Diſpoſes All, that ſuch Notations of Time ſhould be found out, and come into Uſe, as when it ſelf hath Occaſion for them to Aſcertain its own *Calendar of Prophetick Time*; and who alſo would Direct, and Guide his Servants into the Obſervation of, and moſt Aſſured Diſtinction of *Prophetick Time* by Them; according to the fit Seaſons appointed by himſelf, to make them ſo known to them; ſo that it is no wonder they have not been known before, or that they are made known to ſome, and not to others, when they are made known.

3. It is even of Tranſcendent Remark, that the *Reformation*, at that ſo Agreed *Epoch* of it, ſhould be at 1517. as the juſt Point of *Half Time* beginning; that neceſſarily caſts the beginning of the *Time and Times* upon 437. according to my Fixation of it; before (I can Truely Appeal) I had made a Reflection upon the Wonderful Service it does to aſſure the *Line of Time*, and the beginning of thoſe 1260 days, at 437; but according to the Natural Progreſs of the 2300 *Eves*, *Morns*, in the Aſſignation of Each to their Proper Points of Time Adorn'd with their Suitable Events; Each, I ſay, of the Collateral Lines ſo Aſſign'd Led me to 97.

Now all theſe Tranſcendencies of Evidence concerning the juſt Interpretation of Prophecy, I have from Time to Time fully opened, declar'd, and argued in their Proper Treatiſes, according to further and further Light, Evidence and Aſſurance, given in by the *Father of Lights*; and which are in many Hands.

4. That which it hath pleaſed the Lord further to open and manifeſt to his Unworthy Servant, by way of *Tranſcendency*,

is; That whereas I was led to fix upon 437. as the Beginning of the Times given to the *Apostasy*, as I said by the most Free, and Natural Progress upon the Line of the 2300 *Eves*, *Morns*; Distributed into the Particular, Lesser and Collatteral Lines: The very Year 437. lay only amongst the Years of Great Events, most Agreeable to all the Prophetical Characters of that Time; But it self was unadorn'd, and lay bare from any Notable Event, or Events to guard it; and it hath been charg'd by several, as an Objection against my Fixing so positively upon it. But by Further Search, and particularly help'd by that Worthy *Annotator* on the **Revelation*, I find that Year very Notably Remark'd, with Events suitable to such an *Epoch*, or Year, Beginning the 1260 Years, as it does. And that this may be Fully understood, I will somewhat more at Large Discourse it; Because I have not in any Treatise upon Prophetical Subjects, had the so Attent Consideration of it, as it requires; especially being charg'd as an Objection against it, that there are no Reasons in History to rest so upon it.

**Annotation the* Revelation.

Now then first, I must premise, that there is not the same Reason to expect so particular an Illustration of it by any *peculiar Event*, as in some Cases in the *Line of Time*, For the *Line of Time* it self must Umpire, and Determine which shall be such, or such an *Epoch*, or Point of Beginning; when a Great Likeness or Similarity of Events gives a Likelyhood to One Point of Time, as much as to another.

Thus when the *Seventy Years of the Captivity* of the People of God in *Babylon* began, (because there were several Captivations) cannot be Judg'd, but by very strict Attention to the *Line of Time*; as I have endeavour'd to make appear in Discourses proper thereunto.

In like manner, where we should Fix the *Seventy Weeks* beginning, Dated from that *Word given forth for Restoring Jerusalem*; which *went forth* first *by Cyrus*, then by *Darius*, and by *Artaxerxes* in Full; must be Judged by deep Intuition into the *Line of Time*; And to bring this to our purpose, The *Epoch* of *Time*, *Times*, and *Half a Time*, must be chiefly assured by the *Line of Time*, and Evidences thence arising; because if we would Judg of it either by the *Barbarous Nations* Invading the *Roman Western Empire*; the Design of the *Four first Trumpets*; whose Impression upon the Universal *Roman* Territories, was the often taking the *City Rome*;

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Removing out of the midst the very Name, and Thing of *Western Emperor*; the taking away all *Consular Power* from it.

Now here is such a Similarity of Events, no certain Judgment can be made; but as *Samuel* was deceived in the *Sons of Jesse*, concerning the *Lord's Anointed*, by the Fairer Appearance of some of them, than of *David*, whom God had alone Chosen; So shall we be mistaken in the Fairer Appearance of some Events to give the *Epoch* of the *Time*, *Times*, *and Half a Time*, than that which is indeed so; such another Concatenated Similarity of Events was *Ceremonialness*; preparing to *Superstition*; *Superstition to Idolatry*; So *Love* of *Pre-eminence* preparing to *Hierarchy*, *Hierarchy* to *Papacy*; and this from the very *working of the mistery of Iniquity* in the Apostles days, until the *Beast*, or that *Papacy* entring into its *Succession*; when the *Roman Empire* ceasing, *viz.* at 476. That Name of *Bishop* then, and to this Day by an Especial Ordination of Providence was the Sole Title of a Single Person over that *great City Rome* (tho in Spirituals) who thence Rose to *Supremacy* over all Bishops. Thence he came to his *Number* in having an *Image* made to himself in the Worship of *Images*, settled by the 2d *Council* of *Nice*; and Assuming Power over *Emperors*, from that Time, to the *Exalting himself above All Styled, August*.

Now in such Chain shot Events, as these may be Justly Denominated, No single Event either ought or can express the *Epoch*; For neither in Nature can a Chain of Events suffer it self to be engross'd by any One, nor can one be Comprehensive of All, tho it be a very grand, and principal one; indeed when any Epoch is wholly, and fully Comprehended in one Event, then the Time is Fixed, and solely Determined by it; as the Cessation of the *Christian Empire* in the *West*, as in one *Indivisible Point*, fixes the very Succession of the *Seventh Head*, and *Eighth King*, call'd the *Beast*; together with the *Ten Kings Receiving Power*, at the same Time with him. In the *Reformation*, tho the Event indeed did not consist in an Indivisible Point; yet in that it began the Retrenchment of the *Papal Power*, that had so long been Intire; It was as in an Indivisible Point of one straight, or Right Line Drawn out.

But indeed in the very whole Course of Events, the Plumbing by the *Line of Time*, and comparing every part of the Line with the Event, and of the Event with the Line is the most Stable, and Satisfactory Assurance that can be Given; and in such a Multiplicity of Events Frees from Distraction, and Perplexity

plexity: And this hath given me *Plerophory* of *Aſſurance*, as from the *Bright Shining of the ſure Word of Prophecy* in the midſt of ſo many Miſtakes, and ſo much Incertainty thereupon.

But altho Any ſingle Event among ſo many, and in a Conjunction one with another, ought not without the Peculiar Diſtinction of the *Line of Time* to ſeparate it ſelf from all the Reſt, and Claim to it ſelf the Right of Giving the *Epoch*; yet it was moſt Condecent to the Wiſdom of that Providence, that looks to the bringing to paſs All, that hath been declared by the *ſure word of Prophecy*; to take care, that there ſhould be a ſufficiency of Events to Type out the whole Chain, having a Concentring and Reſt upon that year as the Epoch of *Time*, *Times* and *Half a Time*; as I ſhall very briefly preſent to View.

When then God had been pleas'd to make known by the Types of *Prophecy*; that ſoon after the Empire in *Conſtantine* became *Chriſtian*, the *Apoſtaſy* was preparing to Enter; in that the *Hundred Forty, and Four Thouſand* were Sealed; that the *Worſhipers* were taken, as it were, in their laſt Appearance in the *Outward Court*, and Retired into the *Inner Temple*; and the *Church Flying* into the *Wilderneſs*; and the *Trumpets* in *preparation to Sound*. Thus All being in Readineſs, God gives *Types* of thoſe Four great Events, to which *Time, Times, Half a Time, Three Days and an Half, Twice Forty two Months, and Twice Twelve Hundred Sixty Days* as hath been often obſerved, are allowed; and which Receiv'd their *Epoch* here; *Types* I ſay; For I have not, I declare, dar'd to Rely upon them, as events Determining the *Epoch*, of theſe Great Times, but fair *Types*, and Repreſentations of Each.

1. The Firſt Event, I would obſerve, is; That, which I find moſt agreed in All *Chronology*, that this very year; *Cyril, Biſhop of Alexandria*, brought forth his *Cyclus Paſchalis* for ſetling the Due Time of *Eaſter*; Adjuſting *Lunar* years to *Solar*, according to the *Golden Number*. Now this is very Wonderful, that juſt at the Time, when the Lord, for the *Interpretation of Prophetical* Time ſhould, (to Allude to the *Need* Chriſt had of the *Aſſe* in the Goſpel,) have need of ſuch an Adjuſtment to be ſollemnly brought in, and Avowed in the profeſſion of *Chriſtianity Antichriſtianized*; which is the *Outward Court given to the Gentiles, viz.* the *Antichriſtian Gentiles to Tread under Foot*, it was ſo done: For then *Forty two Months* of the *Gentiles Precalated* to the *Forty two Months of the Beaſt*, This was very obſervable.

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1. Becauſe hereby Providence gave notice; that this was the very year, that by *Prophecy*, according to the Foundations, upon which a ſetled Time of *Eaſter* is Found, *viz.* by Conforming *Lunar*, and *Solar Time* one to another; The *Moons* of the *Gentiles*, and the *Beaſts Moons* are together made juſt even to the 1260 *Solar Years*; And which is very wonderful, juſt ſo many years, as the *Beaſts Moons* want to make them equal to 1260 *Solar years* of the *Witneſſes*, and the *Woman* according to that *Golden Number*; (the very Ground of any *Cyclus Paſchalis*;) viz. 38 years, and ſomething more; Juſt ſo many are Found between 437, (when the Paſchal Cycle was, as I ſay, firſt brought forth,) and the Ceſſation of the *Chriſtian Empire*; when the *Beaſts* Succeſſion, and ſo Time Dated from him, as the Supreme or Seventh Head, and Eighth King (for ſo it ought to be) began, *viz.* at 475 ending, or 476.

2. It is very obſervable, Becauſe as hath been alſo more Fully ſpoken of elſewhere, and as is very well known; The *Apoſtaſy* hath in regard of *Shrivings*, or *Confeſſions*, *Pennances*, *Indulgences*, *Pardons*; the ſo ſuperſtitious Sollemnities of its *Good Friday*; the Idolatry of its *High Eaſter Day* Maſs; ſuch deep Intereſts in *Eaſter*, and the *Moveable Feaſts* dependent upon it.

But altho *I* cannot but think this very Remarkable, when I find 437, the very year Determin'd upon by the *Line of Time*; yet I could not dare to reſt upon it without that; For ſome Attempt the Predeceſſor of *Cyril*, *Theophilus* Biſhop of *Alexandria* had made this way; and *Dionyſius*, Sirnam'd *Exiguus*, perfected upon what *Cyril* had done; But when the *Line of Time* concurs with ſuch a Note of *Lunar* Time, proper to *Moons*, Equated to *Solar* Time; It appears to me very great.

Event 2 The *Barbarians*, or *Goths* this year made an Excurſion upon the People of the Empire, call'd the *Arverni*, with all manner of Calamities; This was a Type of the *Hail mingled with Fire in the Firſt Trumpet*; yet ſo that this is not to be taken, but in Conjunction, as hath been already ſaid, with what went before, and followed after; For it could not be in one year, that the whole *third part of Trees*, and of *Green Graſs*; that is; the *Territories* of ſo great an *Empire*, (of which Empire *Third part* is made by this *Prophecy* as a *Hieroglyphic*,) ſhould be deſtroyed. But a Reſemblance of this, Any part of the *Empire*, and at what diſtance ſoever from *Rome* (the Further, the more Lively the *Emblem*) might be of the *Hail* Diſhevelling it ſelf year after year,

through the whole *Empire*; Yet on this neither dare I rely alone; For as great Events of this Kind, and much Greater before and after There were; yet this, however a small Figure coming in its just Place after so great a Figure, as the *Line of Time*, Directing perpendicularly upon 437, as the *Epoch* of the *Time*, *Times*, *Half Time*, is very puissant Assurance of that very year.

Event 3 As a Resemblance of the *Gentiles* Entring into the *Outward-Court*, this very year; *Genserícus*, the *King of the Vandals*, set himself to Extirpate for the sake of *Arrianism*, the Faith of Jesus Christ, *the Eternal Son of God*; and Raised in *Africk*, where he had planted himself within the *Roman Empire*, a Cruel Persecution upon it.

Now, as in the Former, I do not Lay stress upon this without that principal Figure, Testimony and Evidence from the *Line of Time*: But that lying in the Foundation, I Reflect in these Observations upon this, as Agreeing to this Epoch of this Time.

1. That taking the *Arrian* denial of Jesus Christ the *Son of God*, it was in two Regards a most fit Type to give notice by of the *Antichristian Apostasy*.

1. That tho it be not a plain Point of that *Roman Antichristian Apostasy*; yet in that it is a Denial of *Christ being come in the Flesh*, which the Apostle *John* saith is the very *Spirit* of *Antichrist*; It is most Fit, as a *Type* to Represent that, which in many grand Instances has overthrown *Christs coming in the Flesh*, in the Scripture sense of him, as the *One Mediator*; a Point as Fundamental in Christianity, as the one God is in Natural Religion.

2. It was Fit in this Regard, that it might give notice of *Antichrist* in that *Antichristianiz'd* Age, in a Point wherein they were very Zealous; that is; *the Eternal Godhead of Christ*; in other points of *Antichristianism* found in Themselves, they could not discern it.

2. There could not be a fitter Type of the *Witnesses putting on Sackcloath*, than the Spread of the *persecution*, and several Excellent Persons *Ecclesiastical History* makes mention of, who suffered even to Death in that *persecution*, though I own it but a *Type*; And this gives also the Fourth *Event*, *viz.* of the *Witnesses*

neſſes putting on Sackcloath, and the *Church flying into the Wilderneſs*.

3. *Africk* was a very fit place to be uſed in ſuch a Type, both as it was one of the Three Parts of the *Known World*; and as it was a worthy, and excellent part of the Chriſtian Church; where God had ſetled ſo great a Light in the Miniſtry of *Auguſtine* Biſhop of *Hippo*; who had in his Epiſtle to *Januarius*, Remonſtrated againſt that Throng of *Ceremonies*, Crowding in upon Chriſtianity in that Time; and in that, a place was moſt Fit to be Choſen, that ſhould not it ſelf be the Seat of either pretenders of *Rome*, or *Conſtantinople*.

4. *Genſericus* being King of the *Vandals* was a fit Type of the *Gentiles* coming into the *Outer Court*, and *Holy City*; as he was one of thoſe that came in upon the *Chriſtian Empire*, that had been made an *Emblem* of the *Kingdom of Chriſt*; and as thoſe Irruptions Cauſed great Mourning of all the Servants of Chriſt from a *Sympathy* with thoſe Calamities upon their own Country, and the Profeſſion of Chriſtianity.

2. As the People he brought in were to Coaleſce, and become Incorporated with the People of the *Roman Empire*; and ſo to be the *Beaſts* People, and to Conſtitute the *ten Kingdoms* under the *ten Kings*, that ſhould *receive Power with the Beaſt*.

And tho all theſe are thus very Worthy to be Conſider'd; and it Appears, when once the *Line of Time* hath pointed upon them; They fall in with great Conformity to the ſhewing the *Epoch* of the *Time*, *Times Half a Time*, *the Forty two Months* and the 1260 days of years, to be 437.

Having then an undoubted Aſſurance of 97, as the Period of the 1260 years it lies with ſome Preſſure upon my Thoughts, to make a Judgment according to the greateſt Light, I can Obtain from *Prophecy*, upon theſe Three Years, or till 97; what we may humbly Expect, and eſpecially under the great *Phenomenon*, the *Blazing Star*, as I may call it, of the *French Power*; here the Doubt Hangs between two Points, which ſhould caſt the Scale.

1. Whether the Progreſſion of Providence in Preparation to the *Kingdom of Chriſt*, may be expected to be Gradual; or whether the Motion may be expected to be ſudden; whether things may continue much at a Ballance till upon that Time, and that then the Divine Power may, as all on the Sudden, ma-

manifeſt it ſelf; and like it ſelf work in an Inſtant, and as it were in one Day.

I muſt Acknowledg, as I have alſo publickly Declared; I have been much more inclined to Hope (tho not without, as Freely, Profeſſed Fears, and Doubts for Reaſons, as openly given) that we ſhould in theſe years have ſeen much greater *Works of God*; becauſe I eſtimated the Pace, I thought Providence would chooſe, and the ſteps, it would take, according to what hath been generally hitherto in the World.

But it Pleaſed the *Wiſe*, and *Holy*, and *Gracious Governour* of *All things*, ſo to Direct; that One peculiar Advertiſement of *Prophecy* ſhould even ſtart out to me; that tho I do not profeſs the ſame Confidence upon it, as upon the *Scripture Line of Time*, I have given; yet I am Reduced by it to another kind of *Expectation*, till 97. than I have had; For in place of the wonderful Progreſs of Providence, for the *Pulling down* the *French Power*, the *Change of the ten Kings*, and other the great Effects I expect at 97. I have now far greater Reaſon to Beleive; There ſhall at preſent be only a *Divine Interpoſition* for the ſtaying things much where they are, and that there ſhall be neither a Remarkable going forward, or backward. *VIZ.*

1. That none of the *Eminent Kingdoms*, that have *Revers'd* their *Pow r from the Beaſt*, ſhall ever be *Re-Enthrall'd* under that Power; or ſhall *Re-exchange their Proteſtant*, and, as we ſtile it, *Reform'd State* for a *Papal Government*; which I now find to be the great Account of theſe ſo many late *Extraordinary Revolutions* within the Nations of *England*, *Scotland* and *Ireland*; and yet the Dawns, Appearances, and the very, ſo much, as Apprehenſions of the *Kingdom of Chriſt* are ſo Reſerv'd, and make ſo ſmall Offertures to the World, or ſo much as to theſe Nations.

2. That no one of the *Ten Kings* ſhall ſo much Exceed his *Figure*, as to be more than one of *Ten*; However ſome one may ſtretch himſelf every way to *Graſp at Univerſal Monarchy*; and be ſo far ſucceſsful, as to draw great Powers to himſelf, that he may anſwer one Peculiar Note in *Prophecy*, preſently to be given in Memorial.

And this is that moſt Acquieſcible and Satisfactory Reſolution of the Myſterious Providence in Twiſting a *Confederacy betwixt Proteſtant Nations* and ſo many of the Vowed *Tributaries of the Antichriſtian Supremacy* of the *Beaſt*; whoſe Intereſt Lies, as Deep,

Deep, in the *Extirpation of Proteſtancy*, which they call, *Hereſy*, as that of *France*; and in Pure Bigottry to *Rome* much deeper; and have been, and now are, as great, tho more ſilent Oppreſſors of the Reformation within their own Territories, and Perſecutors of it, if any appear for it: But thus Infinite Wiſdom hath Harmonized this State of the *European Nations* for his own Wiſe and Holy Ends, according to *Prophecy*; that the *French* Aſpirings to Univerſal Monarchy may be Embarraſs'd.

Theſe things then being Premis'd, I have very great Reaſon to Doubt, and Fear; The *Proteſtant Princes*, and the *Reformation* under them ſhall Advance little higher, till the Period it ſelf 97; which I ground upon ſingular Remarks in that *Propheſy* of the *Viſion* of *Nebuchadnezzars Image*, Dan. 2.

Firſt, I obſerve in that grand *Calendar* of Time for the *Kingdom of Chriſt*; The Deſcent of Time is by the parts of the *Image*, and ſo by the *Metals* Aſſigned to the ſeveral, as I may call them Regions or Parts; the Firſt, or Beginning Point of Time is in the *Gold* of the *Head*, or the *Babyloniſh Empire*; Thence it goes down to the *Breaſt*, and *Arms of Silver the Perſian Kingdom*; and from thence to the *Belly*, and *Thighs* of *Braſs*, *the Kingdom of Greece*; and ſo comes down to the *Legs of Iron*, the Firſt part of the *Roman Pagan Empire*, and laſtly, To the *Feet* and *Ten Toes*, *part of Iron*, *and part of Clay*; that is, the *Ten European Kingdoms*, into which that *Pagan Empire* was Divided; when joyn'd with the *Papacy*, and *Hierarchy*, the *Clay* proper to each of thoſe *Kingdoms*.

Now the Order, and Diſtinction of the Parts, and of the *Metals* of the *Image* is ſo Eſſential to the *Viſion*, and *Prophecy* is ſo exact; there can be no change without great Reaſon, and even great ſignification Deſigned by that Change, and *no chance in it*.

The Order of the Parts, and the Metals, is given firſt *Synthetically*, or *Conſtitutively*, v. 32. 33. The *Image's Head was of Fine Gold*; *his Breaſt and Arms were of Silver*; *His Belly and his Thighs of Braſs*; *his Legs of Iron*; *his Feet part of Iron*, *part of Clay*; The Conjunction therefore between the *Iron*, and the *Clay*, tho they did not mix one with the other, muſt needs be very cloſe in the Conſtituting the *Feet*; and yet to make more clear this conjunction, and order; It is ſaid, when the *Stone cut of the Mountain* came to *ſmite* the *Image*, the *ſtroke* was upon the *Feet*, that were of *Iron*, and of *Clay*. Again, v. 35. when the Method is

given, as they ſay, *Analytically*, or the *Image* in the Breaking is Reſolv'd from its Bottom to its Top, from the *Foundation* to the *Neck*. It is ſaid, Then was *the Iron, the Clay, the Braſs, the Silver, and the Gold Broken to Peices together, and became like the chaff of the Summer Threſhing Floor.* Before the *Image* was given from Head to Foot; Here from Foot to Head; But the Conjunction is kept moſt Inviolate, and the Order, conſidering forward Firſt, and then backward, is the very ſame.

Now this Conjunction, and order are ſo Eſſentially, and Subſtantially Fix'd, They can never be unfix'd any more; This muſt be the Conjunction, this muſt be the Order, and nothing that Comes after it, can Diſannul it.

And yet when it comes to the laſt *Cataſtrophe* in the *Interpretation* of the *Dream*; and ſo when the Event is ſuppos'd to come to its Complement, that the *Stone cut out of the Mountain without Hands* Falls upon All, and *Grinds them to powder.* Then the *Iron* and the *Clay* are ſeparated by the *Braſs*; that has nothing to do in the *Feet*, but with the *Belly*, and the *Thighes* only; For they only were of *Braſs.*

This is the very Order given by the Spirit of God in this laſt part of the Viſion, I Find upon ſearch no Reaſon to doubt in the leaſt; there appearing no demurr on a Different Reading, as it ſtands in the *Chaldee Verity*, or the *Syriac Verſion*, as may be ſeen in B. *Walton's Polyglot Bible*: And yet it is, as if the *Feet of Iron* were joyn'd immediately with the *Thighs of Braſs*, and the *Clay* removed out of their place; and, as if the ſtroke were on the *Braſs*, before it was on the *Clay*; whereas it was made again and again, and a third Time Certain, The ſtroke is on the Feet of *Iron and Clay*, before the *Braſs* ſhould feel the Force of it; Now all theſe are ſo great Points of the *Viſion*, that nothing can unſettle them without ſubverting the whole Frame: For then the *Dream* could not, as he hath ſaid, be *Certain*, nor the *Interpretation be ſure*, nor what is grounded upon it be unſhaken.

It muſt needs therefore be; That for the Truth of the Conjunction, the Order of the Metals, and of the Parts, and the Order of the Stroke, were all given before, as they are, were and ſhall be; And that the *Spirit of Prophecy* preſumes, that none would think; It either on purpoſe, or Caſually, would Deſtroy its own Frame.

I offer therefore to deep ſearch of others, and the Conſideration of All, who have Regard for *the ſure word of Prophecy* to

At-

Attend to the Reaſon, He hath Aſſiſted me, the Unworthieſt of all his Servants to give: and I am Humbly perſwaded, he Foreſaw, He would ſo Aſſiſt me, to give it in ſo publick a Miniſtry to his Servants in general.

And the Reaſon is this, *That God might make known to the King*, and in him to after Ages, *what ſhould be hereafter*, As *Daniel* aſſures us. Now the very utmoſt of that *Hereafter* is very near Come, Even, as Near, as *Ninety Seven*, as I have fully ſet out; By comparing therefore the ſtate of Things now with this *Change* in the *Viſion*, we may arrive to ſome good degree of Underſtanding in the Reaſon of the Change; I ſay, comparing it with the preſent State.

I look then upon the preſent ſtate of the *Ten Horns*, as *Prophecy calls them*, or *Kings*, and their *Kingdoms*, I conſider, which of them, of All others bears the *Metal*; *Iron*; at the greateſt Luſtre of Appearance at this Time; and by plain matter of Fact that is the *French Power*, and *Kingdom*; Then I conſider where that, which was heretofore, call'd the *Braſs* in the *Image* of the *Four Kingdoms* now Reſides; and the *Braſs* being the *Grecian Kindom*, as All *Interpreters* agree; The *Grecian Empire* is beyond all Conteſt, known to be in the Hands of the *Turk*, whoſe Port is known to be at *Conſtantinople*.

There are then two things, God makes known to us by this Change in the *Viſion*, concerning that laſt State of this *Image*, when the *Stone ſhall* fall upon it.

1. That the Stroke ſhall be ſtruck, and the *Fall* of the *Stone Grinding* the *Image* to *Powder*, ſhall be, when the *Iron* in the moſt Illuſtrious Appearance of it, near the very End ſhall be joyn'd to the *Braſs*, and in League with it; So that tho the *Iron*, even the whole *Iron* together with the *Clay* ſhall be broken before the *Braſs*; yet the *Braſs* is Transferred out of its proper, both Conjunction, and Order; not indeed ſo, but as in a *Figure* to give a Watchword, that when the *Iron* in an Eminency ſhall be ſignally Conjoyn'd with the *Braſs*, *viz.* That *Turco-Grecian* Power; Then the Blow ſhall be given; and the *Braſs*, not before the *Clay*, but in its own Order ſhall be *Broken*, *viz.* The *Feet* of *Iron* and *Clay* Firſt, and in their own Conjunction; then the *Braſs*, and the *Silver*, and *Gold* immediately upon it; Now therefore obſerving the *Iron* in ſo Illuſtrious Appearance, joyn'd with the *Braſs*, at a Time, we know by the *Line of Time* the Blow is ſo near to be given, It is a Concurrent Aſſurance, It is very near.

2. The

2. The *Spirit of Prophecy* is pleas'd hereby to Brand the Unnaturalneſs of the Conjunction of *France* with the *Turkiſh* Power; a *Kingdom* belonging to the *Feet*, and *Toes*, mixed with the *Hierarchic*, *Antichriſtian Clay*, and giving Power to it; and yet Uniting with the *Braſs* or *Mahometan* Power, a *Woe* upon that *Antichriſtian State*; A thing, as Monſtrous, as if the moſt Eminent *Toe* ſhould ſeparate it ſelf from the *Feet* to joyn it ſelf immediately with the *Belly*, and *Thighs*; ſo is the *Papacies* moſt *Chriſtian King* Leagued with the *Mahometan* Enemy of Chriſtianity, as in the *Antichriſtian State*.

Rem. 2. The ſecond Remark I make on that *Viſion* is from yet more undeniable, if poſſible, *Letter of Prophecy*; that the management of the laſt Stroke, when the *Stone*, by its own Direction of it ſelf, ſhall fall on the *Image*, and *Smite* it; It ſhall be not by Humane, but by *Immediate Divine Power*; that tho it will Raiſe, and Fit what Inſtruments it pleaſes; *Seven Shepherds, and Eight Principal Men*; yet the Stone it ſelf will be Viſibly ſeen Illuſtrious above All; altho there ſhall be with the *Lamb* the *Faithful*, and *Called*, and *Choſen*; yet the *Lamb* himſelf, as by his Immediate Power, ſhall be ſeen above All: For the *Stone* that is *Cut out of the Mountains* is ſaid to be in *no Hand*, or *which is not in Hands*, (according to the Strictneſs of Tranſlation) or in any Hand of Man; And when he comes to work, it ſhall be as on the ſudden, and at an Inſtant. For when Divine Power works, *Nullum Tempus Occurrit Regi*, Nothing can Lett Divine Power.

Altho then I moſt Sincerely, and Earneſtly Pray, that the Lord of Hoſts would Pleaſe to give Succeſs to the *Arms of the Proteſtant Princes and States*, and moſt particularly to our own; So far as may poſſibly conſiſt with his own Wiſe, and Holy Determinations; Yet I am Bold to make theſe *Prognoſticks* from this Light of *Prophecy*, I have firſt Receiv'd, and now Offer'd; Partly to Arm with Patience, and Submiſſion to the Delay of ſuch an Iſſue, as we Naturally Deſire; partly to Encourage, and Aſſure, as to ſome great Points at the Preſent; and Eſpecially to Aſcertain that *Grand Iſſue* of the Kingdom of Chriſt in the End.

Prog. 1. Seeing the Time of the *Fall* and *Stroke* of the *Stone* is not *upon* the *Iron* and *Braſs* till 97. and that it is to be upon them in Conjunction, and upon the *Iron*, as it ſhall in any Part

Part in an Eminency be Conjoyn'd: Therefore neither the *Eminency* of *France* as the *Iron*, and ſo in League with the *Turk*, nor the *Potentacy* of the *Turk*, who is ſo to continue a *Woe* upon the *Antichriſtian* State; ſhall be brought down, till 97. Let therefore no Impatience at the Diſappointment of an Expectation herein ſeize us; For thus it is Determin'd by the *ſure word of Prophecy*, They muſt both continue in a Conjunction till that Time, and the Stroke with it ſo fall upon Them ſo far as can be Found by *Prophecy*.

Prognoſ. 2. Notwithſtanding this; Let what can be done, *France* ſhall be kept within his own Bounds, to be, but one of *Ten*; and the *Turk* ſhall be but in a Low, Tottering Condition, to be Supported only upon the Aides, and Help of *France*; that he may not *come to his End ſo ſoon*, but muſt do at laſt; as is intimated concerning the *Turkiſh King of the North*, Dan. 11. *ult.* Now to keep *France* ſo within its own Figure, is a Service ſo conſiderable to Providence according to Prophecy; that it ſhould make Princes, and Nations Patient under the inconveniency of War to ſuch an End; And it may Anſwer for a *Confederacy* of *Proteſtants* with *Popiſh* Powers ſo far; as that it may be made uſe of by Providence to ſuch an End as Reſtraining *France*, Agreeably to Divine Determination; And it may juſtly call us to the Obſervation of Providence, in Ballancing Things ſo, as this Laſt and former Years it has done; ſo that while, as with one hand, God is pleaſed to keep the *French* Power at ſuch a Height; with the other he ſo Ballances, that it ſhould not exceed its Figure; So we ſee it in all the Diſpoſes of Things to this Day; So in the Wonderful Preſervation of the *Kings Perſon*, when danger was ſo every way about, and Death ſo near him: Becauſe he hath raiſed Him up, as ſo peculiar an *Inſtrument* to that purpoſe, to give a ſtop to the Exorbitant Power of *France*; as alſo to be an Interpoſer againſt the Return of *Papal Power* on theſe *Proteſtant Nations*, of *England*, *Scotland* and *Ireland*.

3. As it was ſaid to *Barak*; *This Journey*, or Expedition *ſhall not be for thy Honour*, becauſe God would ſell *Siſera into the Hands of a Woman*; Judges 4 9 So the great Succeſs of Finiſhing the War upon *France* in Conjunction with the *Turks*, God hath reſerv'd for the *Stone cut out of the Mountains*, who is not in any Human Hand; No Greater, nor more Victorious Atchievements have been therefore Granted to the *Confederate Armies*, nor any gradual Appearances of the *Kingdom of Chriſt*, becauſe the Glory

is reserv'd to Christ, so that all shall be done by him in an instant, on the sudden, at the very Time Appointed by God, *viz.* in the year 97. so near Approaching, These things shall be done; The *French* Grandieur, as it now stands in opposition to the *Kingdom of Christ*, shall be *ground to Powder*; The *Witnesses*, both the *Vaudois*, and the *French Protestants* at this Time under his Power, and Tyranny, shall *see the Morning Star Dawning*; They shall be with Christ, when he *Breaks* the *Nations* with a *Rod* of *Iron*; They shall feel a *Spirit of Life Entring into them, and Causing them to stand on their Feet, and they shall hear a Voice from Heaven*, saying, *Come up hither.* The *Turkish Woe* shall be clear Remov'd; But then together with this, The *Confederate Princes as giving their Kingdom yet to the Beast, or Papacy*; and even the *Protestant Princes* so Far, as they enter into the Constitution of a *Nebuchadnezzars Image*; the *Papal Hierarchic Clay*, where ever it is Found, with its 7000 *Names*, shall all be *Ground to Powder* also.

5. The Supreme Sovereign Event or Events shall then come to pass; *The Kingdoms of this World shall become the Kingdoms of the Lord, and of his Christ*; *He shall Reign in his own Name, take to himself his Great Power, and send out his Everlasting Gospel, as on the Wings of Angels; and Blessed is he, who is not offended at these Things, but Loves, and Waits for them.*

But indeed, if God should please any way to bring down the *French* Power, or Cause it, but so much as to Lye still; and to Dissolve the League between him, and the *Turkish Potentacy* sooner; my Hopes, and Expectations might be, that God were sooner allowarking by such Beginnings to much greater Things for the Change of the World. In the mean Time I cannot but Represent things as Prophecy Represents them, and I presume no further, And that I find not to be till 97.

Another *Prophetical* Note, The Lord hath been pleas'd much to imprint upon my Spirit, is that *Habac.* 2. 13, 14. where the *Prophet* beholds in Litteral *Babylon*, *the Mystical Babilon*; the *Town Built with Blood*, the Intoxicating *Sorceresses*, Enchanting the Nations to the Exposing *their Nakedness*, and *Shame*, through Inebriating them with the *Golden Cup of Fornication*, she holds in *her hand*; and makes the *Kings of the Earth Drunk* with, that they may *commit the Whoredoms* of *Idolatry* with her; and in the beholding of this, and the Foresight of the End, and Destruction of it; The Prophet is made to see in *Spirit*, by the mighty Influence of that upon him; while That bore, and carried him alought

alought; and moved him; and not any *Created Will*, but the *Holy Spirit* alone: He ſpeaks the State and Poſture of Things, that ſhall Confine, and Border upon the Ruin, and Deſtruction of that *Babylon*; and the Manifeſtation of *the Glory of the Lord*, Immediately Conſequent upon it; And this State he declares, ſhall be by the peculiar Ordination, and Conſtitution of the *Lord of Hoſts*; of him, who has the Government of the whole *Hoſt of Heaven and Earth*; ſo that nothing ſhall be able to move to the Contrary. The People ſhall *Labour*, as in the *very Fire*, the pure perfect *Fire*, and ſhall weary *themſelves for very Vanity*, pure and perfect *Vanity*; For ſo is it ordain'd by God, that thus he may prepare for that great change of the World; The very Reaſon, why he orders it ſo, is, Becauſe the *Knowledg of the Glory of the Lord ſhall cover the Earth*; The *Glory ſhall cover the Earth*, that the knowledg of the *Glory of God may ſo cover it alſo*; even as the *Waters the Sea*; that even as in the *Sea*, there is nothing to be ſeen for Water; even ſo in the Earth, There ſhall be nothing to be ſeen for *the Glory of the Lord*, it ſhall ſo take up the whole View, throughout all the Earth. From hence therefore, I Argue, All kinds of Diſappointment, and Fruſtrations of All the Labour, Undertakings, Enterprizings, that are in the World; the Expectations from Princes, Councels, Governments; From Trade and Commerce at Home, and Abroad; From Armies, and Navies; From Generals and Commanders of them, and their whole Force; and this not only in one part of the World, but in the Nations, and People taken together, and in the Groſs; Such Labouring in the *very Fire* and *wearying* themſelves for *very vanity*, are no Argument againſt ſuch a Glory of God being near, and the *Knowledg* of ſuch a *Glory covering the Earth as the Waters do the Sea*. Such a Glorious Revolution, and Change of the World being very nigh, and *at the doors*; ſo that they are rather an Argument for the nighneſs of it to us. For God hath given us this, as a *Prognoſtick*.

In the very ſame manner, This Divine *Prophet* beholding that *Great Viſion of the Kingdom of Chriſt* in its laſt Accompliſhment; when all his Enemies ſhall be under the *Invaſion with his Troops*; Intimates That even in the *Labour* and *ſervice* of Nature it ſelf; There ſhall be great Fruſtrations, and Diſappointments, that the *Fig-Tree* may not *Bloſſom*, the *Labour* of the *Olive* may *fail*; *there may be no Fruit in the Vine*; *the Flock may be cut off from the Fold, and the Heard from the Stall*; And yet,

faith

ſaith he, *will I Rejoyce in the Lord, and Glory in the God of our Salvation*; For tho I do Acknowledg, the World is always ſo full of Diſappointments in, all theſe Kinds, that what the *Prophet* ſpeaks; is moſt ſuitable to all Times; *All is full of Labour and Vanity*, as *Solomon* ſpeaks; *Vanity of Vanities, All is Vanity, and Vexation of Spirit*; All is *made ſubject to Vanity, and to Corruption*; yet as if God would wind up the whole Web of *Vanity*, before the Time of the *Salvation*, of the *Reſtitution of All Things*. The *Prophet* thus ſpeaks, and goes on, That the *Lord will make his Feet like Hinds feet*, and ſet them *upon the high places, the Mountain of Spices*; and that then the Time of *Songs* ſhall indeed come in, and of *Singing* to the *Stringed Inſtruments* Like *David*; at the *Kingdom* of the *True David*, the *Root and Off ſpring* of *David* together; in compariſon of which, All ſongs are but *Howling*, and *Lamentation* now.

Now if we were to Judg of Things by the preſent Aſpect of Things, and of what is in Proſpect; we may have Reaſon to hope, That the Change of the World is near; and I ſhould Rejoice to be ſo happily Miſtaken; that it is indeed nearer, than, according to the *Line of Time*, I can conclude it; There is every where ſuch *Labouring* in the *very Fire*, and *Wearying* our *ſelves for very Vanity*

In the laſt place, to conclude the whole Argument from the ſure Word of Prophecy, I would in brief preſent the whole Table of Time.

The whole ground Plot of Prophecy is the State of Things from the *Firſt Creation*, and *Sabbatiſm* under the *Firſt Adam*, to the *New Creation* and *Sabbatiſm* of the *Second Adam*; Firſt Deſign'd, but *Remaining* to be Accompliſhed; even from the *Foundation of the World*; even when God on the *Seventh Day* Reſted from the Works, which *He had made*, according to *Heb.* 4 5,7. It began to Remain to be Accompliſhed.

This *Sabbatiſm* Comprehends the Higheſt and moſt excellent *Temple State*, or a State of Enjoyment of God; and alſo a *Dominion*, *Lordſhip*, *Throne* and *Kingdom* of the *Second Adam*, and of *his Seed* over the Creation of God; *All things being put under the Feet of him, and of his Seed*, in the *Sabbatiſm* which remains to the *People of God*.

God the *Lord of Time*, , hath made, and given in his word an exact *Line of Time*, from *Sabbatiſm* to *Sabbatiſm*; of near, or to the *Evening*, or between the two Evenings of the *Sixth* and laſt

Laſt Milenary, and allotted a Juſt *Cubical Thouſand years*, the perfection of Time to that *Sabbatiſm* it ſelf, or *Kingdom of Chriſt*;

This *Line* is at this Day to be Found in Scripture, made up of *Hiſtorical Time*; reaching as far, as it was neceſſary to Reach, to make up ſuch a ſpace of Time; Till by Fair Commiſſures *Prophetic Time* came in, and joyn'd it, and made up the Reſt even 5759 years, to the great *Sabbath*.

To the two great *Types of this Temple*, and *Kingdom* expiring, *viz.* The Reigns of *David* and *Solomon*, at *Solomons* Death, This *Line of Time* is given plainly and Hiſtorically; Emboſs'd only with ſome Ornamental Reſemblances of that Kingdom and Temple-State: All which I have made out according to the very Letter of Scripture, and Fortified our *Hebrew Copy*, as truly the Word of God, by great Evidence (as I hope) of Argument from Scripture, and Scripture-Reaſon; And thoſe ſeveral *Hiſtorical* Lines to *Solomons* Death make 3029 years; Theſe I do not particularize, becauſe they do not ſo properly fall under the *ſure word of Prophecy*, but the *ſure word* of *Scripture-Hiſtory*.

From thence, even at *Solomons* Death, begins *Prophetical Time*, however *Hiſtorically Supported* in many great Branches of it; yet the *Miniſtration*, and *Repreſentation* of it is All *Prophetical*, and *Myſtical*: All and Each of theſe are of great Conſideration to him, whoever he be, that would underſtand Prophecy.

This general Plat-form being now laid according to, and in my *Line of Time*, I here preſent it in brief to View together.

THE

Prophetical Scripture

Line of Time.

As it is Given from the Death of *Solomon* to the *Temple, New Jeruſalem,* and *Throne* of the great *Solomon, Son of David, in purely* Prophetical *Numbers.*

Days of Years.

FRom *Solomon*'s Death, when the Types of the *Kingdom of Chriſt* in *David his* Father, and himſelf, Ceas'd, to *Ezekeil*'s Temple, *&c.* The firſt Time of Sollemn *Bearing Iniquity*, or the Puniſhment of it in the delay of the *Kingdom of Chriſt the Antitype*, giving Spring to all *Prophetick Time.* 390. *Ezek.* 4. 5. c. 40. *&c.*

From

Days of Years.

In that *Ezekiels Temple* was but a *Viſional Temple*, the former 390, years are made, according to the Standard of Seven given by God, * ſeven times *three Hundred ninty days of years* of *bearing Iniquity*; in the Delay of the *Kingdom of Chriſt*, to *Ezekiels Sanctuary Cleans'd* or *Expiated*, *and Juſtified in that Kingdom.*

2340

* *Levitic.* 26. 18, *&c.*

From *Ezekiel*'s *Viſion* of the *Temple* after Forty Days of years Bearing the *Sin of Judah*, and ſtoping any ſo much as Appearance of a *Temple-ſtate* to a Faint Appearance of that *Viſion*, in *Cyrus* his *Decree* for *Building* the *Temple*, the firſt 40 of the 2340.

0-40

Ezek. 4. 6.

From the End of the 40 days of years at *Cyrus* his Decree to the *Sanctuary Cleans'd.*

2300 *eves, morns,*

Dan. 8. 14.

From the Decree of *Cyrus*; the firſt *going out of the word* for the Reſtoring the Temple by the *God of Iſrael*, and *Cyrus* King of *Perſia*; to the full *going out of that word* by *Artaxerxes Longimanus*; the firſt

75.

Made out by Scripture Argument and Chronology.

75

Days of Years.

75 of the 2300 *Eves*, *Morns* of years, a Time of the Treading it under foot, this Time therefore is Detach'd from the 2300.

From the *word fully gone Forth*, to the Time of *Annointing* the *Sanctuary* by the *Powring* out the *Spirit* on the *Apoſtolick* Church at the Aſcenſion of Chriſt; Repreſented in the midſt of the Half week by the Viſion, *Revel.* c. 4. c. 5. And ſo the other Half Week continues the Time of the Confirming of the Covenant, a Time cut off from the 2300 of *Treading* the *Sanctuary under Foot*.

490
Dan. 9. 24.

Of theſe 490 years, or 70 Weeks, ſeven of them were a Time of *Building the Walls, and Streets of Jeruſalem*, according to all *Hiſtory*; Aſſuring the former 75, with theſe 49 years to reach ten years within the Reign of *Darius Nothus*, and to be 124 years; and therefore the Firſt ſeven weeks are ſo cut off from the ſeventy Weeks,

49
Dan. 9. 25.
Ezr. 6. 14.
Eſther. 1. 1.
Neh. 12. 22.

Days of Years.

Weeks, and ſo many *Perſian* Princes expreſly nam'd in ſacred Hiſtory.

From the end of the Firſt forty nine years of the *Weeks*, are Sixty two *Weeks* diſtinctly nam'd, a Time of Vaſſalage, Tributarineſs, Straits and Difficulties *under Heathen Princes*; eſpecially *Antiochus Epiphanes*; a great *Type* of *treading* the *Sanctuary under foot* by *Antichriſt*; until the *Publick Miniſtry* of *Meſſiah the Prince*. 434 *Dan.* 9. 25.

From *Meſſiah* the Prince Appearing in his Miniſtry, to the end of confirming the *covenant to the Jews*, at the laſt *week*; in the midſt of which he Died; the other *half week* by the Apoſtles; and their Beginning *Deſolations*. 0007 *Dan.* 9. 27.

The Duration of the Force of *Annointing* the *Sanctuary* was to continue during the *Sealing* of *Viſion* and *Prophecy*; *viz.* That great *Viſion* of *Ezekiels Temple*; which *Sealing* was both of Reſerve from Immediate coming to paſs of that *Viſion*; and of ſe- 400. *Rev.* 6. *c.* 7.

Days of Years.

curing it from *Antichriſtian* Violation for that Time.

Therefore this Sealed time is Divided into two halves.

The Firſt of which was of the Purer time of the *Sanctuary*, when the Annointing was moſt upon it; And this the Wiſdom of the *Spirit of Prophecy* has ſet out by *Ballances* in the hand of that Juſt *Emperor Alexander Severus*, weigh-out the time of the Purity of the *Sanctuary*, according to the weights of the *Sanctuary*. 202 *Rev.* 6. 6.

The Sealing was to ſecure, till there was a Full and Perfect *Emblem of Chriſts Kingdom* in the *Chriſtian Empire*.

The other half from *Alexander Severus* his Death, till the *taking away the Daily Sacrifice*; when the *Annointing* paſs'd off, and the *Sealing*, as to the Security, went off from the *Outer-court*; and Reſted on 202 *Rev. c.* 6. to *c.* 8. and *c.* 11. 1.

Days of Years.

on the *Inner-court*, and Perſons *Worſhiping* in it.

From the end of *ſealed time*, began *Indicted time*, or *time, times, half time*, ſo ſtil'd in *Chaldee, Hebrew, Greek*, ſo call'd, becauſe *ſworn* Time, or Time declar'd by Oath, *Dan.* 12. 7. — *Dan.* 7. 25. c. 12. 7.

And Accordingly God Provided by *Conſtantine* a Character of Time to be an Agreeable Diſtinction of Time, *viz.* Indictions of 15 y. to Aſcertain when the *Indicted* time, times and half time ſhould have place; there are therefore twenty four Indictions that make the firſt Time, or Third of 1080 Days. — 360 Rev. 11. 3. c. 12. 16.

The two Times, or two Thirds of 1080 Days, are twice 24 15 of years, or 24 Indictions. — 720

The laſt half of Indicted Time or an 180 years, in twelve Indictions making up 1260 y. — 180 *At* Rev. 10. *Half Time* begins as hath been ſhewn.

The

Days of Years.

The *Epoch*, or beginning of the Time, Times, and half Time, is to be taken from the 42 *Moons* of the *Gentiles*; as hath been shewn; Beyond the *time*, *times*, and *half time*, or the 1260 *days* of *years* are the thirty *days* of *years* of the Voices, making 1290, by the Addition of *two Fifteens* or *Indictions*.

30
Dan. 12. 11.
Rev. 14.

The last part of Time till the *Fullness of Time*, makes the 1290, 1335, by the Addition of three, Fifteens, or *Indictions*, or 45 *Days* of years; and are the time of Powring out the *Vials*.

45
Dan. 12. 12.
Rev. 16.

Now these two last parts of Time, are *Indicted* Time also; because they come under the *Oath of Christ*; that in the Days of the *Seventh Angel*, and his beginning to Sound, the Mystery of God shall be Finished.

Then follows the Thousand years, the Glorious *Kingdom of Christ*, the *Fullness*, the *Perfection of time*, Stild, *Rev.* 20. Thrice,

1000

The Thousand Years.

I am now come to the laſt Head of this Diſcourſe I propoſed; Some Brief Reflections, by way of Inference upon the whole.

Infer. 1. This ſhews the great Price God hath put into our Hands, in the Profeſſion of Chriſtianity, of giving mighty Evidence to the Truth of the Scriptures: If the *Apoſtacy* that hath come upon our Profeſſion, had not Robbed us of the Hearts, to make uſe of it.

For God hath given us a *Sure word of Prophecy*, that cannot Fail, nor deceive us in any of the great Futurities, the things to Come, It hath Foretold; They ſhall certainly be *Fulfill'd*, each in their Seaſon; For Infinite Wiſdom, hath deſigned, and contrived them, that cannot upon any Emergent Unconſidered, Change its Counſel; For it calls the End at the very beginning; Infinite Veracity or Truth hath Declared them, which cannot deceive, it is a ſure word, and Allmighty Power will bring them to paſs.

Now Prophecy, or *Declaring things to Come* is by God inſiſted upon, as the greateſt Aſſurance of the Divine Being; *Declare to us*, ſays God, *Things to Come, that we may know, you are Gods*: Yea, do good, or evil; *viz.* When you have Foretold them; Let the Things Foretold come to paſs by your power: Now ſeeing our Scriptures are full of *Prophecies*, on which theſe Evidences muſt be Founded; There wants nothing but Interpretation; Adjuſting what is paſt, to its Juſt Times of Coming to paſs, according to *Prophecy*, and *Hiſtory*; and thereby laying aſſured Grounds of *Interpreting Prophecy* concerning what is to come: Oh, why do we not then concerning *Things to Come*, which Chriſt hath Promiſed, the Spirit ſhall lead us into and ſhew us; engage our ſelves in *Interpretation*? Seeing the Apoſtle *Peter* hath aſſur'd, *No Prophecy is of Private Interpretation*, or *Reſerved*; even as in things paſt, Relating to Chriſt, which we ſo vehemently Argue upon againſt the *Jews*, and with ſo great Reaſon, why not in things to come concerning his Kingdom?

Infer. 2. We have hence Authority to Joyn Interpretation of Prophecy, and the Expectation of the Return of Miracles together, that when in *Daniel*, c. 12. 6. It is Enquired, *How long ſhall it be to the End, or to the* Perfecting *of* Wonders? Thoſe great Numbers of Time leading to the Bleſſed Time of the 1335 Days, that ſhall make every one Bleſſed, that

Comes to them are Given; Certainly therefore Wonders shall be, or Miracles Return, when the Time of *Finishing is.* And those numbers must lead to that Time.

Infer. 3. How Earnest and Diligent should we here to be *Found of him in Peace*, without Spot, and Blameless; not in a state of War, when that Prince Come, with his *Name written on his Vestare*, and *on his Thigh*, *King of Kings*, *Lord of Lords*; who in *Righteousness Judges* and *makes War*, and *slays with the Sword*, that *proceeds out of his mouth*: Oh, Let us therefore be *Diligent*, we may be *found of him in Peace*, and not in the Army of *Armageddon*, in that Battel *with God Almighty*; this is the coming to the 1335 Days, A Blessedness is pronounced upon in *Daniel*; A *Coming* with *Christ*, with the *Armies of Heaven*, in *white Linen*, on *white Horses*, as his *Called*, *Faithful*, and *Chosen*; *with him* on his side. How looking, and considerate should we be upon this Concernment! That we be found truly Fix'd in the *Firmament* of *Christianity*, that neither in Regard of the fowl *Antichristian* Errors, nor the inward Impurities of Heart, and Life, we are as *wandring*, and *Falling Stars*, for whom is *reserv'd the blackness of Darkness for ever*; but may shine, as the *Stars*, and as the *Firmament*, Fix'd in that *Firmament of Christianity*; by the light of which Holy Men are now *wise to win Souls*, and to *turn many to Righteousness*; from which Antichrist by *Transgression Fell*, *as a Star from Heaven upon Earth, and went down to Open that bottomless Pit*, and fill'd the World with *Darkness* and *Smoke*; and shall be cast into his own place at that day, the *Lake* that Burns with *Fire* and *Brimstone*; But the *Righteous* shall shine forth as the *Sun* in the *Kingdom* of their *Father*, in the *New Jerusalem* with *God* and the *Lamb*; and *for Ever.*

Rev. 9. 1.

If these Things seem hard to be understood, let us therefore *grow in Grace*, and in the *Knowledg of our Lord and Saviour Jesus Christ. To him be Glory for Ever.*

THE END.

An APPENDIX.

This Prediction *I have added by way of* Appendix, *concerning Greateſt Revolutions in the ſo near Approaching Year*, 1698

Found in the Study of that eminent, Learned Perſon, Juſtus Lipſius, *who Dyed in the year* 1606.

Tranſcribed by Dr. Mayer, *into his Preface upon all the Prophets, publiſhed* 1653. *and there to be ſeen by any who will inſpect it.*

Tranſlated, and Remark'd upon according to its Agreement *with* Scripture Prophecy, and the Line of it's Time *explain'd in ſeveral Diſcourſes; demonſtrating, the* time, times and half a time *ſworn by Chriſt, as the ſpace of the Antichriſtian Apoſtaſy ſhall end in the year* 1697. *And ſo theſe ſo Grand Events appear in a ſettlement and Conſiſtency*, 1698.

The Original PREDICTION.

POſt Mille Expletos a Partu Virginis Annos,
Et poſt ſexcentos Rurſus ab Orbe Datos,
Nonageſimus Octavus, Mirabilis Annus
Ingruet; Iſtecum Gaudia Læta Feret.
Corruet hoc Anno *Turcarum* Inviſa Propago;
Roma, Tuum in Libris Fabula Nomen Erit,
Omnia Tunc ibunt Mundi ſurſum, atque Deorſum
Imperia, ut Populos Sceptra Novella Premant;
Utque ſuum Cunctas Verbum Diffundat in Oras
Chriſtus, & Imperitet *Nomine* Ubique *Suo*.

The

The Translation.

FRom *Virgins Son a Thousand Years when told,*
And after them Six Hundred more are Roll'd;
Then Ninety Eight, *a year of Wonders Comes,*
And Joyes on Joyes It heaps, to Vastest Sums;
The Hated Stem of Turks *that year shall Fall:*
Oh Rome, *in Sacred Books Foretold, men All*
Shall call thy Name That Lye: Earths Empires Move
Their upside down; a Novel Empire prove
The Univerſal Monarchy; *Then Christ*
To th Everlasting Goſpel *giving Rift,*
Shall through all Tongues, and Kindreds it diffuſe,
And for Imperial Style *his own Name uſe.*

I can Humbly Bleſs God, I have never been ſubject to be lightly Impreſſ'd upon by any Pretenſions to *Prophecy*; Reverencing only that *ſure word of Prophecy*, *Scripture Prophecy*, to which I eſteem the word, *Prophecy*, in proper ſpeaking, to be now only due; as the word *Scripture* to Sacred Writ; and the *Word* to the Word of God; yet it is very certain, there may be ſtill, and there is ſtill vouchſafed by God ſuch Expoſitions of the ſure Word of Prophecy, as that his Servants thereby have the *Teſtimony of Jeſus*, which is the *Spirit of Prophecy*; or ſome Eminent Servants of God, as A. L. *Usher* had; may have particular Foreſights given them; or God may providentially Dictate to the minds of whom he pleaſes, the Foretelling of particular Events, and their Times; and each of theſe may, in general ſpeaking, be call'd *Prophecy*, or rather (as I chooſe) Predi&tion; All this notwithſtanding; A Vain Credulity, a weak Superſtitiouſneſs, Fanatick Heats I have, through his Grace, Far Removed from me; and I deſire ſtill to Renunciate to them.

Yet being (as I may Account) Providentially Directed to this *Prediction*; which I can ſollemnly Affirm had ſo little to do yet with my ſo conſtant Fixing on *Ninety ſeven* that I had never Taken the leaſt notice of it, before the latter part of the laſt year; Nor had I now minded it in the leaſt; but that I found it to Tread the path of *Scripture Prophecy* in ſo great, and wonderful Events; and according to the *Line of Time* given alſo by that

that *Prophecy*; with which I have for ſeveral years laſt paſt, *Separated my ſelf to Intermeddle*, and to make, as publick, as I could, as one Principal Point of *Wiſdom* at this Seaſon, now the Day is ſo *near Approaching*; I have found upon moſt Aſſured grounds; This *Prediction* hath fallen upon the Juſt Time for thoſe Events, that commencing 1697 ſhall ſettledly appear, 1698.

Moreover, I find, This *Prediction* Formed in the very Phraſe and Words, which are ſo Applicable to the ſacred Style; that conſidering both the Subſtance and the Happineſs of the very Expreſſion in ſeveral Inſtances, I cannot deny my ſelf the Satisfaction, and others the Benefit (as I hope and deſire) of making ſome Remarks upon ſuch an Effort of Providence; in giving to, whoever it was, a Prediction ſo agreeable to *Prophecy*; a *Prediction*, in undeniable Fact, many years before the preſent Time, ſo conſonous to what, upon ſtrongeſt Arguments from the Word of God, with the Conſent of Undeniable, Univerſal *Hiſtory*, I have offered to General Knowledge, and Obſervation; To Excite to the Pondering of which Subſtantial Proof, I have ſome Expectation; ſuch a Concurrent, ſhort *Prediction* (becauſe we are naturally Inclin'd to have ſome kind of Quicker Thoughts for ſuch) may not be unuſeful.

This *Prediction* is affirm'd by Dr. *Mayer*, to have been found in the Study of *Juſtus Lipſius*, a Name ſo known to the World, for All Learning, and Sagacity of Enquiry into All Things; and of the *Roman* (as they will have it call'd) *Catholic Church*.

I confeſs, I can give no greater Proof, It was found there, than that Dr. *Mayer* hath left it ſo Affirm'd; but if it was ſo; It Argues, There was ſome Obſervation Defer'd to it by him; that he gave that Paper a place in his Study, which *Foretold Rome*, as the *Catholick Church*, ſhould become one of the moſt notorious *Fables* in the World; and be expoſed, as one of the greateſt Cheats upon it, Altho he ſeem'd to adhere to it; I ſay, He ſeem'd (for of ſo great a Wit, I queſtion it) However bigotted he appear'd in Writing the *Virgo Hallenſis*.

But that which is enough to me, and will be, I ſuppoſe, to others in this Kind, is; That it hath undoubtedly been extant in Print above Forty years, and ſo in the Hands of many perſons; and that any one may ſee it at any Time, that Pleaſes.

Now it must needs be, Dr. *Mayer* knew it a *Prediction* of some Age in his Time, in Assigning it to *Lipsius* his Study, who Died near Fifty years before; and how long before it came into *Lipsius* his Study, it cannot be told. Yet indeed Forty years in this matter, is as much as an Hundred; and Dr. *Mayers* Preface in this Case, as much as *Lipsius* his Study. For the whole stress lies here, that such Events were Foretold so long before, that there was no Train of Causes leading probably to that *Ninety Eight*, more than any other year; and that there be sufficient Assurance of this by the *Predictions* being in well known Hands: Now both these are uncontestable concerning this *Prediction* by being so long ago in Print in Dr. *Mayer*, and Dr. *Mayer's* Works in many Hands. The Sum of the matter is, This *Prediction* was so long, before 98, an undeniable matter of Fact in Print, and known to be so.

But I must not conceale; There is a Prediction in *Stows Annals*, p: 749. According to which, This, I am Discoursing, most probably was Form'd, as appears by several Allusions of the one to the other, so plain as not to be Denied. It is a *Prediction* upon that famous year 1588, running thus.

Post Mille Expletos a partu Virginis Annos,
Et post Quingentos Rursus ab orbe Datos.
Octagesimus Octavus, Mirabilis Annus
Ingruet; Is secum Tristia Fata Feret:
Si non hoc Anno Totus Malus Occidet Orbis,
Si non in Nihilum, Terra, Fretumque Ruant
Cuncta Tamen Mundi sursum, Ibuntque Retrorsum
Imperia, & Luctus undique Grandis Erit.

There Englished thus

When after Christs Birth, there shall be expir'd,
Of Hundreds Fifteen years, Eighty and Eight;
Then comes the Time of Danger to be fear'd,
And all mankind with Dolors it shall fright;
For if the World that year shall not fall,
If Sea and Land then Perish, ne decay,
Yet States and Kingdoms then alter shall,
And men to ease themselves shall have no way.

Now this last Recited *Prediction* is said to be written by *Regiomontanus*, that most Famous *Astronomer* of his Time, in the year

year 1475. the year before he died at *Rome*; And the *Prediction* I now Recommend, may ſeem to be a meer Imitation of it; and ſo to be the Diverſion of a Fanciful, Poetical, and Adventrous Pen, wantonizing upon a Former *Prediction*, and Running Counter to it; and that therefore there is no Regard to be had to it. But I ſhall argue the contrary, and that upon Due Compare of the one with the other, That in Dr. *Mayer* will be much advanced in Repute.

I do grant, That it was written by one, that had laid the Prediction of *Regiomontanus* before him: Nay, I make no doubt, he writ it after the year 1588. when the Remarkable Events of that Famous Year had given Reputation to the *Prediction* upon it: Whoever therefore writ the Prediction before us, Coaſted, and Glanced along upon that of *Regiomontanus*, grown into Eſteem by Things Anſwering it; and grafts a far greater Prediction upon ſo much, as would ſerve his main purpoſe, and Leaves the Reſt. And this he did to give it ſome Remarkableneſs, by appearing in ſome of the Garb of what had obtain'd a Degree of Honor by the Effect Following it: But it indeed far exceeds its Copy; and ſince I know, it is ſo Truly according to the *Sure Word of Prophecy*, I am aſſur'd, whoever writ it, writ it either from a Judgment enlightned by deep Enquiry into *Scripture Prophecy*, or by ſome Divine Impulſe, and far above the Copy.

And as Reaſons of my Aſſurance herein, I make theſe Obſervations upon it.

1. In the other *Prediction*, there is nothing, but what falls within an ordinary Human imagination, ſuppoſing the world in an Hurly-Burly, and Confuſion; but ſuch a *Series* of Events known only to Scripture, and its *Prophecy*, not to be Read in the Stars, nor in the Book of Nature, but the Book of God only, ſhews a much higher Original, than Human Imagination, taking Copy from one much lower than it ſelf; but either a mind Divinely Taught by Scripture Prophecy, or at leaſt, Providentially Impell'd, as *Caiaphas's* was, *John* 11. 51. and not *ſpeaking of it ſelf*.

2. Whereas in the other *Prediction*, The Events, though ſignified to be great, yet are but General, and Confuſed, and no one Expreſs; In this *Prophecy*, all is very great, each Event is of the

the greatest, that can be Thought of within the state of the whole present World; each is Distinct, Firmly declared, Like one that knew he spake on great ground; this Poetry and Fancy do not use to do.

3. Whereas a mere Fancy, or Humor of Foretelling would have chosen some nearer Time than above a *Century* beyond that 1588, to raise a quicker Expectation; and thereby a greater Amuse; this *Prediction*, carries steddily to 1698, so far off.

4. A Naked Fancy, or Incertainly guided Arrogancy of Foretelling, if it had born so Aloft, and at a Distance from the Time of the Former *Prediction*, would have hardly miss'd of the Time of 1688, Answering 1588. For we see common Expectation hath of it self run upon that year, and has not been greatly mistaken, in Regard of the *Revolution* in this Nation, wherein *All the European World* hath been so much concern'd also; to carry therefore the *Prediction* as from one 88, and not to stop, and quarry (as one may say) upon the next 88. but to fall Perpendicularly upon 98. is a higher flight, than of a Fancy.

5. The words chosen out, by whoever, was the *Predictor*, so susceptible of, so ready to Fall into, and to Cope with the words, and Images of *Scripture Prophecy*, are a very great Argument, and Assurance; He either from Great Acquaintance with *Scripture Prophecy*, and Assistance from it in that mediate way, or some more immediate Inspirings of that *Holy Spirit of Prophecy*; or at least from a *Providential Impulse*, or Motion of Mind was Enabled to use words, which the *Holy Spirit Teacheth, comparing Spiritual Things with Spiritual.*

6. That, which above All Assures me, there was a Divine Extraordinary, either Explorating, and searching out of the *Testimony of Jesus* in the Written word; or from some Emotion of the *Spirit of Prophecy* in some Holy and Sanctified Person; or at least from some *Providential Impulse* of that *Spirit* upon the Person, that writ the *Prediction*, is, that he hath fallen upon that very time, I have by exact Calculation found to be the very Time for the Coming of these great Events to pass in a settlement in 98, after their beginning 97.

FINIS.